The Lutheran Outlook

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Vol. IX August, 1944 No. 8

PACIFIC LUTHERAN
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Pointed Paragraphs

MISSOURI REFUSES TO COOPERATE

LUTHERAN UNITY suffered a temporary setback when the triennial convention of the Missouri Synod voted to decline membership in the National Lutheran Council. This council is a service agency in which nearly all other Lutheran denominations collaborate. It maintains a large number of centers of Christian hospitality for service men and women. For years the council has combined Lutheran aid to orphaned missions so effectively as to make the efforts of most other Protestants in this direction appear half-hearted. It conducts an office of press relations whose journalistic competence is excelled by no similar office of a Protestant denomination or interchurch agency. When Lutherans desire to speak together, they speak through the National Lutheran Council. When they confront common problems in the field of social welfare, the council enables them to make the resources of all available for each. It gathers and publishes church statistics. In some of this activity the "Evangelical Lutheran Synod of Missouri, Ohio and Other States" is already unofficially cooperating. The recent convention noted this fact and tacitly agreed that it might continue—unofficially. But it recoiled from going further, at least at this time. The logic of those who pointed out the need for combined efforts when the opportunity opens for the Lutherans of America to extend compassionate aid to the members of their household of faith in Europe moved it—but not enough. It acknowledged the necessity of collaboration against the inroads of paganism and the challenge to religious liberty of the Roman Catholic Church—but it was not prepared to act. It stated that "apparently" there was some doctrinal taint in the constitution of the National Lutheran Council which overbalanced all these considerations. The Missouri Synod was sorry, but for another three years this one word "apparently" is to deprive other Lutherans of the substantial aid it might provide by accepting the responsibilities of full membership. Of course it is going to continue unofficial help, but this must not be apparent. The position is not one which will increase respect for Missouri Synod candor. The anomaly of such a decision raises the question as to whether a desire to save the faces of some diehards did not weigh more heavily with the synod convention than the National Lutheran Council's "apparent" doctrinal taint. The fact that the action was taken with every evidence of reluctance does not relieve the Saginaw gathering of responsibility for having hindered for three more years greatly needed cooperative action in one of the most important Protestant families.—*Christian Century.*

"Shirtsleeves to shirtsleeves in three generations," is phrased somewhat differently in the Scottish version. According to the proverb that had its ancient origin north of the Cheviot Hills "The grandsire buys, the father builds, the son sells, and the grandson begs."

—*Property.*

THEY KILLED THE HYMN

"They sang a hymn?"—but rather say
They let the poor hymn die away.
They did not lift the hymn along
On voices eager, glad, and strong;
They caught it up, a weary load,
And dragged it on the dusty road.
They let it drop awhile, and then
Wheezing, they took it up again.
Thus toiled they on till, out of breath,
The poor hymn died a natural death.
"The hymn was sung?" Ah, phrase unfit!
They killed the hymn and buried it!—
Amos R. Wells ,in *Christian Endeavor World.*

Father and son followed the crowd to church one Easter Sunday. The son was greatly impressed with the chancel flowers, the stirring Easter music, the fine appearance of the congregation, the good sermon and the friendliness of the people. On their way home, the son said to his father, "How long will it be till we can go to church again?"—D. Carl Yoder.

"THAT WE MIGHT BE HIS OWN"

Amelia Buchanan, in the heart of Africa, reduced a language to writing and strove to turn the New Testament into the native tongue. But she was stopped. She could find no word for "Saviour," or for "save." But, something exciting happened. Crossing a log bridge over a swollen stream with a native woman, the latter fell into the roaring water. Instantly a man jumped in and rescued her. The natives went wild with excitement and with frenzied gesticulations they cried, "She belongs to him now! She belongs to him! She must be his slave forever! She belongs to him, for he saved her!" "And then," said Amelia Buchanan, "I found the word that unlocked the New Testament translation, and also the key to the gospel itself; we belong to the Saviour, for He saves us!"—*Chas. J. Bopel.*

Use your money while you're living,
Do not hoard it to be proud;
You can never take it with you,
There's no pocket in a shroud.
Gold can help you on no farther
Than the graveyard where you lie;
And tho' you are rich while living
You're a pauper when you die.
Use it then some lives to brighten
As through life they weary plod;
Place your bank account in heaven,
And grow rich towards your God.

—*Selected.*

MEMORIALS FOR LIVING

When this war is over, hundreds of towns and cities will create war memorials to those men who are now fighting on foreign shores.

For these memorials let us not erect victory arches, shafts, or sculptured monuments. Let us instead build schools, hospitals, playgrounds, recreation centers—which will serve the life of the whole community.

Let us dedicate these memorials to our valiant dead. But let us also dedicate them to the living—and to the promise of the future.—*Paul V. McNutt,*

The Lutheran Outlook

Official Organ of the American Lutheran Conference
REV. E. E. RYDEN, D.D., Editor
Augustana Book Concern, Rock Island, Ill.

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The
LUTHERAN OUTLOOK

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EDITORIAL

anada Lutherans 'avor One Church

T WAS A NOTABLE MEETING of Lutherans that was held in Saskatoon, Sask., July 12 and 13. When the story of the Lutheran Church of Canada is writ- n, the Saskatoon Conference will undoubtedly loom rge in the records, for it was there that the Lutherans of the Dominion caught the vision of a united Church and resolved to make it a reality. Although the day actual union may have to wait for other developments, e Canadian Lutherans unanimously voted in favor of and then took the first steps toward its consummation. ıese steps involve the following proposals, all of which ere endorsed by the Conference:

1. Organization of a Canadian Lutheran Council, pat- rned after the National Lutheran Council.

2. Launching of plans for cooperation in home mission tivities, including the formation of regional home mis- ons councils.

3. Eventual cooperation in other fields, such as higher ucation, theological training, printing and publicity, uther League, parish education, welfare work, and war rvice.

But perhaps the most important decision of all, and the ing that paves the way for complete unity of endeavor d final church union, was the declaration that no doc- inal misunderstandings exist among the six Lutheran dies represented at Saskatoon. Thus the Lutherans of anada, learning their lesson from the painful experi- ces of the Lutheran Church in the States, have deter- ined to face the future untrammeled by the dark sus- cions and deep prejudices which have marred the unity forts of their brethren to the south. Moreover, since the utheran Church in Canada is young and has not yet en cast into the rigid molds of nationalistic divisions and ecclesiastical organizations, many of the obstacles which have stood in the way of more complete understanding among the Lutherans of the United States will be obviated from the very outset.

In reaching the above important decisions, the Lutherans of Canada were assisted by the experience of a number of outstanding Lutheran leaders from the States who were present at the Saskatoon Conference and who helped to direct the progress of the deliberations. Included among these were the executives of the National Lutheran Council, four presidents of general bodies of the American Lutheran Conference, and a representative of the United Lutheran Church. The only Lutheran church body operating in Canada which was not represented was the Missouri Synod.

Those who have given earnest study to the situation of the Lutheran Church in Canada will be unanimous in their opinion that the steps taken at Saskatoon will give a tremendous impetus to the development of Lutheranism in that country. There is no doubt in their minds that the slow progress thus made in extending the Canadian Church has been due to a large extent to the weakness of its several divisions. Completely dependent upon the mother Churches in the States, the Church in Canada has been unable to develop initiative. Because it has received most of its pastors from the States, it has also failed to train a native ministry. Many of the pastors who have served Canadian churches have welcomed the first opportunity to return to the United States, and the vast home mission fields in Canada have always been under-manned.

An autonomous Lutheran Church in Canada will help immeasurably in correcting these weaknesses. That's what makes the Saskatoon Conference so significant. Pray God that all the decisions reached on July 12 and 13 may soon be realized!

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Missouri Moves Slowly Toward Lutheran Unity

IN THE JULY ISSUE of the LUTHERAN OUTLOOK we promised our readers fuller analysis of the failure of the Missouri Synod to take definite steps at its Saginaw convention in the direction of Lutheran unity. As we have already indicated, the results of that convention so far as unity is concerned were highly disappointing to other Lutherans of America who had begun to entertain great hopes that Missouri was ready to abandon its traditional policy of church isolationism and was preparing to cast the weight of its strength and influence into the balance in favor of closer understanding and greater cooperation in the Lutheran household of faith.

But the Saginaw convention did not make history. It turned down a proposal to accept membership in the National Lutheran Council. It postponed action for three years in its negotiations to bring about pulpit and altar fellowship with the American Lutheran Church. It was given no opportunity to express its attitude toward the friendly gesture that came from the American Lutheran Conference in the form of its earnest and truly evangelical "Overture."

In brief, the Missouri Synod at Saginaw came in full view of the Promised Land of Lutheran Unity and then decided not to enter.

However, this is not the complete story. The decisions of the Saginaw convention were not all negative in character. As indicated by President Yochum's concise and illuminating analysis of the meeting in this issue of the *Lutheran Outlook*, there is a brighter side to the picture.

The very fact that the delegates to a Missouri Synod convention were given the opportunity for the first time in the history of that church body to discuss cooperation with the other Lutherans of America through such an agency as the National Lutheran Council may be regarded as an event of unusual significance. And even as the delegates rejected membership in the Council, they gave their unanimous approval to the action of their president and the Emergency Planning Council in collaborating with the Council in such war-time projects as the maintenance of Service Centers for Lutherans in the armed forces; a civilian center for female government employees in Washington, D.C.; the establishment of the Lutheran Commission for Prisoners of War, and in the proposal to work with the American Section of the Lutheran World Convention in surveying opportunities for postwar work in European lands.

The convention also instructed its president and the synod's four vice presidents to study the proposed new constitution of the National Lutheran Council and "to gather further information as to the scope of the cooperative endeavors contemplated, with a view to collaboration with the National Lutheran Council in such matters as involve no violation of conscience and no denial of the truth." This action very evidently left the door wide open for the responsible officials of the Missouri Syno to engage in further collaboration with the other Luther ans of America without additional authorization on th part of the synod.

The action of the Missouri Synod relative to fellowshi relations with the American Lutheran Church likewis was not altogether negative. It was reported to the con vention that the Committee on Lutheran Unity had bee at work with a sub-committee of the Commission o Unity of the American Lutheran Church in the prepara tion of a joint document which is intended to supersed the Brief Statement of the Missouri Synod and the De claration of the American Lutheran Church, and that i was believed this document would be presented to th convention of the American Lutheran Church next Oc tober. It was thereupon resolved that the document when ready for presentation, should be made availabl to all members of the Missouri Synod, "not only pastor and teachers, but also to congregations," in order that final vote may be taken on it at the convention of th Missouri Synod in 1947.

In this connection, it was significant that the conven tion also voted that the personnel of the Missouri Com mittee on Unity shall consist of three theological profes sors, three pastors in office, and *two laymen*. It is our conviction that if the laity of the Missouri Synod had de cided the issues before the Saginaw convention, a lo more progress toward Lutheran unity would have bee recorded. Perhaps the addition of the two lay member to the Committee on Unity was a concession to a grow ing impatience among laymen in all Lutheran circles ove the delay in arriving at more definite results.

Another evidence of the trend in the Missouri Synod t change attitudes which have given deep offense to othe Lutheran bodies was the adoption of a resolution autho izing prayer fellowship at inter-synodical conference "provided such prayer does not imply denial of truth o support of error." Perhaps this was the most importan decision reached by the Saginaw convention and certain ly the most promising in regard to future understanding We are persuaded that the real reason why so many ef forts to achieve unity have suffered shipwreck in th past has been due primarily to human pride. It is strange theory which holds that the vexing problem c disunity among Christ's followers can be solved by hu man wisdom and understanding without the help and guidance of the Spirit of God. We hope that never again will one group of Lutherans say to another: "We wil meet with you, but we will not pray with you."

Taking all things into consideration, therefore, it would not be correct to say that the Missouri Synod at Saginaw did not make some advance toward the goal of eventua Lutheran unity. Although it was slow and halting, it wa nevertheless an advance. Perhaps, in the words of Presi dent Yochum, we were expecting too much. We can hardly be blamed, however, if we are burdened by deep sense of regret that the Missouri Synod, when God in the year of our Lord 1944, opened for it "a great door

d effectual," it chose to wait another three years be-
re it was ready to give heed again to the challenge.
here are such things as wasted opportunities in the
ngdom of God.

rospects for Peace ppear Brighter

FROM MANY QUARTERS come signs that victory for the Allies in Europe may be much nearer than uld have been anticipated a few months ago. Indicative an impending collapse in Germany was the recent at-mpt on the life of Adolf Hitler. Subsequent develop-ents make it clear that the plot to kill the Nazi leader as a conspiracy with wide ramifications, inspired by gh-ranking army officers, which suggests that civil war Germany may be in the offing.

Rapid deterioration of morale in the German fighting rces is also indicated. This is borne out not only by the se with which the Russian forces on the east have been dvancing but also by the increasing number of German ldiers who are surrendering in large groups to the vic-rious American and British troops in Normandy.

Still more significant was the success of the civilian evolt in Copenhagen. The courage of the Danish people resisting the armed might of the Nazis has undoubt-dly created a profound impression in other occupied untries and has served notice on the German invaders f what will happen when entire populations rise up to efy their authority. Commenting on this development, he *Sydsvenska Dagbladet,* which is published in Malmö, weden, just across the sound from Copenhagen, de-lares: "The Germans still have the power to occupy uildings and fire at civilians, yet they have every reason o fear future developments. A nearly unarmed people who dare to attack their invaders despite guns and bombs an hardly be in doubt that final victory will be theirs."

Breaking of diplomatic and trade relations with Ger-nany by Turkey is another straw in the wind indicating he widespread belief in Europe that Hitler's cause is loomed. The Turks have been waiting to make sure that hey were casting their lot with the victors before sun-lering their traditional ties with the Germans and joining vith the United Nations.

The crisis in Finland is another portent of an approach-ng climax in the war. The resignation of the Finnish resident and the appointment of Marshal Mannerheim s the head of the nation has been variously interpreted, ut it probably foreshadows the early withdrawal of the Finns from the conflict. From Stockholm sources comes he information that the Finnish people are now con-vinced they are engaged in a lost cause. Agne Hamrin, who has just returned to Sweden from Helsinki, writes n *Dagens Nyheter* that the people of the Finnish capital evealed no enthusiasm when columns of German troops narched through their streets. "They stood there," de-lares the Swedish correspondent, "quiet and serious, ac-epting the situation without joy. Nor were they elite troops that Hitler had sent, the Finns observed. They gave the impression of having been hastily assembled, a mixture of young and old. Even the horses used by the supply division were small and scrawny, pulling the most primitive carts. Evidently all the equipment had been taken from farms in Poland and Russia."

Stockholms Tidningen writes editorially that Swedish correspondents returning from Helsinki confirmed the fact that the Finnish government made its decision to remain in the war with Germany without the authority or approval of the Finnish Riksdag. "If the Parliament had been consulted," the paper says, "a majority would have rejected the step now taken. It is also clear that the president of Finland and a majority of the government acted under strong pressure from German Minister of Foreign Affairs Joachim von Ribbentrop, who threatend Finland with being cut off from all supplies, war materials as well as foodstuffs. If this decision, as one now has reason to fear, becomes a misfortune for the Finnish nation, it is unfair to make the whole country suffer for what it could not prevent."

"The Beginning of the End" is the title of an editorial appearing in *Svenska Morgenbladet* of Stockholm, commenting on the attempted assassination of Adolf Hitler. Recent events strongly indicate, says this newspaper, that Hitler is no longer able to master the situation which has arisen. The Allied victories have caused a domestic crisis in Germany, and this crisis, in turn, furthers new Allied victories. The oppressed nations, it continues, will redouble their efforts to throw off the yoke of the Nazis. Even if Hitler is able at this time to suppress the revolt, new forces will rise against him. "What has happened is only a long-awaited omen," the editorial concludes.

Thus the signs multiply that the days of Hitler's supreme bid for world domination are numbered. Inexorable forces are at work to destroy his dream of "a thousand year reign" of Naziism and a "new order" for Europe. So fleeting is all earthly glory.

Is British Empire A True Democracy?

ON JULY 19 Foreign Secretary Anthony Eden informed the British House of Commons that Parliament would not be consulted before the Allies issue their armistice terms to Germany. When Lt. Hugh D. Lawson in the House of Commons urged that armistice terms and plans for the future political or territorial arrangements in Europe should be approved in advance by Parliament, the Foreign Secretary replied that the government would "follow the normal constitutional practice in these matters."

Eden said that "so far as armistice terms are concerned, they are the responsibility of his majesty's ministers under the crown," and are "a military matter . . . which certainly wouldn't be published in advance to the enemy."

This is a curious procedure for a nation which glories

in the fact that it is a democracy and contends that it is now engaged in a life and death struggle for world-wide rule of the people. As a matter of fact, the British Parliament was not consulted before the nation was plunged into war. The Prime Minister merely informed the representatives of the people that England was "at war." And now, it appears, the people will have no more to say regarding the peace which is to follow.

For that matter, the armistice terms thus far seemed to have been dictated by just three men. They offer the enemy only one alternative—"unconditional surrender." And, unless we are greatly mistaken, those same three men also propose to lay down the terms of peace. Some there are undoubtedly who are perfectly willing that it should be so, but there will be multitudes who will remain skeptical that the three men who have been so proficient in waging war possess the wisdom, the sense of justice, and the magnanimity of spirit required to make a good peace. What is really required of the next peacemakers is to remake the world. And the manner in which the world is remade will also determine whether the next treaty is a treaty of peace or only an armistice.

All of which suggests that the time has evidently come when it is becoming imperative for the people themselves to recover some of their rightful powers—not only in the enemy countries, but in the British Empire, Russia, and the United States as well. Democracy is in danger of becoming a mere shibboleth, a word for politicians to conjure with but robbed of all meaning, if the destiny of a whole world is to be put into the hands of a small coterie of leaders.

The Church itself has a stake in the struggle of the common man to assert his God-given rights, not least of which is the right to determine the kind of world he desires to live in.

Bar Lipstick Wearers from Holy Communion

ACTION OF THE Rt. Rev. Benjamin F. R. Ivins, bishop of the Milwaukee diocese of the Episcopal Church, in barring women who wear lipstick from receiving the common communion chalice, has aroused widespread comment in church circles. According to Bishop Ivins' decree, which was distributed in 10,000 pamphlets in the diocese, women who fail to observe the request may receive only "the species of bread".

"This is a rather awful thing to have to say about receiving holy communion," the Bishop declares. "It would seem that the only alternative would be communion in one kind for many. The person of Christ cannot be divided and therefore the species of bread is a full and valid communion."

We fully agree with the first sentence in the above quoted statement. It is rather a sad commentary on our times that some Christian women seem to have no compunction about desecrating the communion cup with paint from their lips. Undoubtedly it is due entirely to thoughtlessness on their part, but surely the spirit of vanity ought to be brought into subjection at least during the celebration of so holy a rite. Perhaps the Church will find it necessary to give added emphasis to "fasting and bodily preparation" as a "good external discipline" for the receiving of the blessed sacrament, as Luther points out in the Small Catechism. At least, there sems to be room for plenty of reform in the matter of apparel and outward appearance, as well as in attitudes, in approaching the Lord's table.

The latter part of the Bishop's statement, however, is extremely unfortunate. One of the great spiritual victories of the Reformation was the restoration of the cup to the laity. To say that "the person of Christ cannot be divided and therefore the species of bread is a full and valid communion" is mere rationalization and harks back to Roman Catholic error. Certainly it is contrary to the very words of institution, for Christ not only gave the cup to His disciples, but said explicitly, "Drink ye all of it."

If it is shocking for women to desecrate the cup with lipstick, it is even more shocking for a Bishop of the Church to make this practice the occasion for making concessions that pervert the doctrine of the Lord's supper. In the final analysis, it leaves the impression that the administration of the cup is not essential. This is getting back to Rome fast.

Four Million Men Are Found Unfit

ACCORDING TO THE CURRENT ISSUE of the *Journal* of the American Medical Association, no less than 4,049,000 men in the 4-F class between the ages of 18 and 37 had been rejected for United States military service up to May 1. Still more startling is the assertion in the *Journal* that at least 35 per cent of these, or approximately 1,500,000 men, can not be made fit by the application of any methods known to medical science. This class is composed of men rejected for mental disease, mental deficiency, including illiteracy, and neurologic disorders.

On the other hand, it is pointed out, the remaining 2,500,000 could probably be benefited by proper medical treatment.

Government statistics reveal that syphilis, cardiovascular defects, and hernia were among the more important of the physical causes of rejection. According to Colonel Rowntree, chief of the medical division of the selective service system's national headquarters, many Americans are "flabby, soft, pampered, and in need of conditioning."

We do not have immediately available exact statistics on the total male population of the country between the ages of 18 and 37, but it can scarcely exceed 20,000,000. If this be so, the 4,049,000 rejected by the military authorities as unfit for service constitute one-fifth of all men in this category. This is a sobering revelation. The destructive effects of venereal diseases are also clearly

parent, both in physical disability and mental disorrs. All of which points unmistakably to national moral cay.

A joint committee of the National Committee on Physil Fitness and the American Medical Association has augurated a campaign to interest the American people a program for physical fitness and to bring increased iciency to the nation. The program is to begin Sept. 1. l this is good and well, but we have little hope for the ccess of the plan until the federal government ceases regard with tolerance, not to say benevolence, insidis forces that are doing everything in their power to stroy the moral fibre of the nation. Among these forces e the liquor interests of America. A different attitude ward the problem of sexual immorality in the armed rces of the nation is also called for.

In view of the large number of men who are unfit for rvice, it would be a double calamity for America if dded millions of those who are now serving in the armed rces—the flower of its manhood—come home from the nflict shattered in mind and body not only by the honable wounds of battle but also bearing the wounds of n—wounds that leave their scars on the soul as well.

If America becomes a decadent nation, doomed to olivion with Babylon, Tyre, and Rome, it will be beause it rejected the Christ who came "to save His peole from their sins." God's eternal laws apply to nations well as individuals. "Whatsoever a man soweth, that hall he also reap." "The wages of sin is death."

CONFERENCE MEETING

THE BIENNIAL CONVENTION of the American Lutheran Conference will be held in Milwaukee, Visconsin, November 15-17, 1944. The convention sesons will be held at St. Paul's Lutheran Church, Rev. . H. Stolz, pastor, beginning at 9:30 A.M., Wednesday, lovember 15.

Reports will be received from the officers and commisions of the Conference, and all necessary business will e transacted.

Members of the Executive Committee and Preliminary committee will meet on Tuesday, November 14, begining at 9 A.M.

May God bless the convention of the American Luheran Conference in these significant days.

L. M. Stavig, Secretary.

WAR TASKS IN CHINA

DR. DANIEL NELSON, China field director of the Lutheran World Convention who reached his post n Chungking on May 2, has been appointed associate genral secretary of the Committee on Continental and Orphaned Missions with the understanding that the nine Lutheran missions for which the Lutheran World Convention has taken financial responsibility and for whose unds he is acting as treasurer, shall receive his primary attention, while missions of other denominations with which the committee is concerned will receive secondary consideration. The committee, which until recently was an emergency group affiliated with the National Christian Council of which the Lutheran Church of China is not a member, has been working on the problem of relief of orphaned missions for a number of years and has developed a wealth of profitable experience. The files for the Lutheran missions are in the hands of the committee.

Dr. Nelson has also been asked to serve on the Legal Committee on New Treaties which meets at regular intervals to formulate problems and suggestions presented to the Chinese government which is drafting new treaties between China and foreign powers. Through the registration of schools, the registration of mission properties, the taxation of foreign properties and numerous other problems these new treaties will have a decided bearing upon the future status of missions and missionaries in China.

Two problems which Dr. Nelson finds particularly difficult to handle are inflation and difficulty of travel. Surface travel from place to place in China frequently takes months of time and plane accommodations to various central points require negotiation. Concerning the monetary situation he says:

"Inflation in Free China has passed the wildest imagination of the American people. At the present rate of exchange it is impossible to match the rocketing prices. A bus ride costs $25 in Chinese money; a ricksha from $18 to $100; a piece of soap $90; one piece of candy $3; a candle $12; a second hand bicycle $85,500; an old typewriter $200; one day's board bill $300. At the official exchange rate of $40 Chinese to $1 U.S., you can figure out for yourselves the cost of living. I still cannot get used to handling thousands of dollars each day for ordinary expenses. I just bought a desk for $4,500 and I know I've made a bargain. The black market money rate is anywhere from $115 to $200; however, we can only get 40 to 1, which is the official rate. Most missionaries get only one-third of the salary which they need for minimum maintenance. The average salary of a stenographer is $13,000 a month, or $300 a month U. S. currency. The purchasing power of the Chinese dollar is now about 2½c."

From College Windows

By David T. Nelson

"PIONEERS, O PIONEERS!" In every community they have been laid to rest, old men and women who have lived their life-span and completed their life-work. But it was as young men and women, fresh, courageous, and forward-looking, that they pioneered new frontiers.

Another generation takes their place. It, too, has new

frontiers to pioneer and splendid opportunities to exploit. But its problems, a challenge to the pioneering spirit of youth, are not simple.

The airplane has revolutionized conceptions of distance. More disturbingly, it has brought new terrors to vast civilian populations. The war has speeded up the use of machinery to an unprecedented degree. Women in the armed forces, in industry, and in the professions are claiming new spheres of action. Labor has acquired vast new powers. Migrations have altered population densities. Vocational and cultural needs of rural areas are urgent. The nation has acquired greater influence and greater responsibility in internattional affairs.

All of these are portents of change, of altering patterns, of a dissolution that precedes the emergence of new life. The hands of the clock will not be turned back. Old conceptions must give way. The new generation cannot remain in the old paths. It must break new ground.

To do so intelligently, it must be informed; and to do it wisely, it must be nurtured in the principles of goodwill. It will need all its skill and resourcefulness to pioneer the new world it must live in. It will need more, not less, education. But, well trained and soberly consecrated young men and women can be the pioneers of a better world than the one a war-shaken generation will bequeath to it.

Campus Perspectives

Conducted by Fredrik A. Schiotz, Executive Secty., Student Service Dept., 327 S. LaSalle St., Chicago, Ill.

IT'S MONTOUR FALLS, N. Y.

IN SOUTHWESTERN NEW YORK — twenty miles from Elmira—lies the town of Montour Falls, boasting a main street with Chequaga Falls at is head. The evening of Saturday, August 26, the Council of the Lutheran Student Association of America convenes for its annual meeting.

The LSAA Council is the legislative body of the Lutheran Student Association. Each of the thirteen regions is entitled to two representatives. Advisers are allowed to speak on council issues, but only student members are authorized to vote. The Rev. Edwin Svendsen of Washington Island, Wisconsin, a June graduate of Trinity Seminary, Blair, Nebraska, is president and will preside at Council sessions.

The evening of Tuesday, August 29, the ninth annual Ashram of the LSAA convenes. This year's program dean is Dr. C. P. Harry of Norristown, Pa. Because of war-time travel restrictions, attendance has been limited and quotas established for each region:

North Atlantic	20	Gulf	
Hub	20	Pacific Northwest	
Midwest	7	Ohio Valley	1
Rocky Mountain	2	Northwest	2
Maple Leaf	3	Montana	
Southeastern	15	Pacific Southwest	
Land o' Lakes	30		

The Ashram theme will center in the thought *Christianity in the World Today.* Two aspects of the theme will be developed. Dr. Edgar Carlson of St. Peter, Minnesota, will present three addresses on "Our Faith." Dr. F. Eppling Reinartz of Philadelphia will offer three talks on the topic "Our Mission."

Student participation in the Ashram will be centered in seven daily seminars. In these meetings the work will center in a searching of the Scriptures. A leader will be present as a resource person and guide. However, he will give no lectures. His will be the task to stimulate and fructify the searching of the group.

Each seminar will devote itself to one of the following topics:

What the Bible says:
- ...Of life and death
- ...Of suffering
- ...Of war
- ...Of nations
- ...Of how we may develop a strong faith in a personal God
- ...Of how we may get clear about sin
- ...Of how we may know the will of God.

Seminar leaders are:
- Dr. John Schmidt, Southern Seminary, Columbia S.C.
- Dr. Donald Heiges, Gettysburg College, Gettysburg Pa.
- Dr. Bernhard Holm, pastor in Washington, D.C.
- Rev. Karl Mattson, pastor in New Haven, Conn.
- Dr. Gould Wickey, Board of Education, United Lutheran Church
- Miss Mildred Winston, Board of Education, United Lutheran Church
- Rev. Fredrik A. Schiotz, Student Service Commission, American Lutheran Conference

Several missionaries and other leaders in the Lutheran Church will be available to students for group meeting and consultation.

In 1943 Miss Christie Zimmerman, a missionary from India, was present at the Ashram. She informed us that in the Telegu language one of the meanings of *Ashram* is a place of *refuge.* Accordingly, the 23rd Psalm has been translated to read *The Lord is my Ashram.* That this thought may be realized in the lives of our Lutheran student youth is one of the definite objectives of the annual Ashrams of the Lutheran Student Association of America.

Acceleration in Theological Education *

By E. E. Flack
Dean of Hamma Divinity School

IN KEEPING with the requirements of the Selective Service System and the plans of many other seminaries, Hamma Divinity School of Wittenberg College, Springfield, Ohio, inaugurated this year a summer semester of fourteen weeks involving two terms of seven weeks each, May 15 to June 30 and July 3 to August 18. Three of the six members of the faculty taught the first term; the other three, the second. This plan enabled the professors to devote part of the summer to private study and recuperation. This seems to be a better plan than that of having all members of the faculty teaching the entire summer.

Under the strain of continuous study the students appear somewhat fatigued. This is observable in the tendency toward tardiness in arising in the morning to meet 8:30 classes and in the quality of work done. Grades for the first term were in general lower than usual. Nevertheless the majority of the students are accepting the situation in fine spirit, feeling that they are promoting the nation's cause by pursuing an accelerated course of study. Many of them rejoice in the prospect of an early admission to graduation. Some, however, feel a sense of immaturity and a desire to prolong their period of study or internship before undertaking the work of the pastorate.

Meeting a Public Demand

It is of course too early to determine the plan of theological education for the future. Undoubtedly the accelerated program will continue to operate until the postwar period. Any other plan would seem to be out of harmony with Selective Service regulations. In spite of the fact that students now fail to acquire the maturity and clinical experience desired before leaving school, the accelerated plan in general increases the flow of men into service and thus meets the public demand.

Long experience in training men for the ministry has taught us the value of the customary summer vacation period. Faculty members must have time for study and research. The man who lectures regularly day by day through the school year ordinarily devotes himself so unreservedly to the task that he finds himself too exhausted both mentally and physically to undertake creative intellectual pursuits while school is in session. To keep abreast of developments in his field he needs all the extra time which the summer months afford. The sabbatical year, devoted exclusively to personal development, is widely recognized as sound educational policy. Many leading theologians confess that they cannot do any literary work while school is in session. Any permanent program of acceleration, therefore, must involve adequate provision for vacation periods for faculty members. Schools which are requiring all members of their faculties to teach throughout the entire year are by the very nature of the case lowering their standards. Some method of "staggering" the faculty members, as Hamma has done this summer, relieves the situation considerably.

Students also need the benefits which the summer months normally afford. The average theological student is required to engage in some remunerative employment on the side. Most churches, recognizing this situation, make some provision for ministerial aid, but rarely is that adequate to provide for all the financial needs of the student. He must either secure part-time employment after school hours or devote a large part of the summer to that interest. The introduction of a summer semester precludes the possibility of regular employment for the period either in a pastorate or some other remunerative service. It thus compels needy students either to increase the amount of time devoted to outside employment or to seek greater aid. Naturally, the student who exhausts himself in outside work does so at the expense of scholarship. One way to meet this situation is for church bodies to increase the amount of ministerial aid. This has been done in many instances. But the method is not altogether satisfactory. The student who is able to work during the summer months and thus to accumulate considerable reserve for the following school year acquires a wholesome independence, confidence, and experience.

Lose Clinical Experience

Furthermore, theological education is for the most part theoretical. The time allotted is too brief to add full clinical experience. Ordinarily, students pursue their theoretical disciplines during the academic year, then spend their summers in clinical experience as supply pastors, assistants, or home or inner mission workers. Thus the average student has many opportunities to preach, to teach in church or daily vacation Bible schools, to engage in pastoral calling, and to test out in many other practical ways the principles presented in the classroom. The tendency in theological education in recent years has been to place increasing emphasis upon clinical training. Many seminaries have gone so far as to introduce a full clinical

* Aware of the loose talk in educational circles about the "revolution" in educational methods and materials in the post-war world, the NEWS BULLETIN of the National Lutheran Council asked the Rev. E. E. Flack, Th.D., D.D., dean of Hamma Divinity School, Springfield, Ohio, to discuss the pros and cons of "acceleration" in the theological seminaries and the likelihood of its remaining a part of the picture after Selective Service and the national emergency have passed on. The following is his estimate of the "speed-up" as applied to ministerial education.—The Editor.

year to enable their students to acquire adequate practical training during their seminary course. The accelerated program seems to militate against all this. It reduces the amount of time a student can devote to practical pursuits and sends him forth far too immature in both age and experience.

Three full academic years with their intervening summer vacation periods are in reality insufficient for all the demands of modern theological education. To reduce this to a period of two calendar years, as is now the program of many schools, is to adopt a wartime emergency measure which involves sacrifices on the part of both faculty and students. In our judgment, it will not prove satisfactory as a permanent program. The Church is becoming increasingly aware of the fact that it takes time to make strong, mature ministers of the Gospel.

Missouri at Saginaw

By H. L. Yochum
President of American Lutheran Conference

AT THE REQUEST of the editor, we are expanding our "Conference Corner" in this issue in order to give you our reactions to the Saginaw Convention of the Missouri Synod. Based on one day's attendance at the convention plus the information provided from other sources, this is not so much a factual reporting as an attempt to interpret and evaluate.

To many of us the 1944 convention of the Missouri Synod was disappointing. As I stated in my brief greeting to the convention, more people were watching their proceedings this year than ever before in the history of that great body. There was an atmosphere of expectancy, as when a famous runner comes down the track in the hurdles race. The grandstand was packed with thousands of fascinated observers. We noted the gathering momentum in recent months. We could see the great muscles flexing with mounting tension. A murmur ran through the crowd, "He's going to make the jump, he's going to clear the hurdle, he's going to achieve a notable record!" And then—the runner came down softly on both feet in front of the barrier, and turned to us and said, "I'll take that hurdle in 1947."

Expecting Too Much?

Perhaps we were expecting too much. But we cannot rid ourselves of the conviction that 1944 is the critical year, the year of destiny. And we can understand why many were saying, some of them sadly, "Missouri missed the boat."

The Missouri Synod did not vote to enter the National Lutheran Council. The Missouri Synod did not take any official action on the "Overture" of the American Lutheran Conference. The Missouri Synod Convention of 1944 will be remembered chiefly for what it did not do, so far as Lutheran unity is concerned.

There were times when it seemed that precious time was consumed on relatively unimportant matters. Almost an hour was spent debating the proper Chinese term for God; a delegate declared that this issue has plagued conventions for some twenty years; the question was referred to a committee which is to report in 1947.

A Change in Name

As our readers will know by now, the Convention voted to adopt a new name, "The Lutheran Church, Missouri Synod," subject to ratification by the individual congregations. There were some interesting and significant remarks both for and against adopting a new name. We believe that the right name was selected, expressing the spirit of this large body of Lutherans and identifying them historically and confessionally, without the cumbersome title of former years.

We noted a fine spirit of progress in the whole field of education, in missions at home and abroad, and in just about every phase of the Missouri Synod's excellent program of service. We were deeply impressed by the displays, the attendance, the arrangements for the convention. But we sensed an air of great caution when intersynodical matters were up for consideration.

Inhibition of Tradition

Remember that this was the celebration of the Franconian Centennial, commemorating the missionary immigration of German Lutherans into the Saginaw valley. That group had much to do with the formation and development of the Missouri Synod. This celebration in connection with the convention created the inescapable inhibition of tradition which is hardly conducive to a bold step forward in the direction of Lutheran unity. In this area synodical loyalty is very strong. And we must add that several influential spokesmen for a wider Lutheran fellowship were conspicuously absent from this convention, through no fault of their own.

In presenting its report on Lutheran unity, the committee laid down a heavy barrage of argument and exhortation urging doctrinal integrity and fidelity to the Scriptures, and then landed their resolutions on the

chhead with no real opposition. These resolutions efly concerned negotiations with the American Lu- ran Church.

A New Document Framed

You will recall that in 1938 both the Missouri Synod d the American Lutheran Church adopted two docu- nts as the basis of their doctrinal agreement, the rief Statement," and the "Declaration." At the present ne these two documents are being redacted into one, as quested by the Missouri Synod in 1941. This develop- nt was given great prominence in the committee's re- rt; apparently it obviated a lot of quibbling over vari- s details in previous statements and resolutions. An- ipating favorable action on the unified document by e American Lutheran Church, the Missouri Synod at is convention called for the dissemination of the new cument throughout its constituency "in order that all embers of our Synod everywhere may have an oppor- nity to study the document carefully and be ready for final vote in the convention of 1947."

The personnel of the Committee on Doctrinal Unity to be altered to "include three theological professors, ree pastors in office, and two laymen." Intersynodical nferences are to be continued.

"Overture" Is Sidetracked

There seems to be some confusion about the "Over- re." This document was prepared by the Commission Unity and the Executive Committee of the American utheran Conference and was sent to the president of very Lutheran synodical body in January of this year. he accompanying letter was brief but, it was thought, fficiently explicit. President Behnken, however, stated those who inquired about the Overture that it had not een presented to him in a form indicating that official tion was expected. This misunderstanding is most un- rtunate, we feel.

There was some debate on the National Lutheran ouncil, but the action to be taken seemed evident to l well in advance. The new constitution is to be studied rther; the Missouri Synod must carefully safeguard its nscientious principles and practice.

Council Membership in Future?

This does not mean that the Missouri Synod is opposed entering the Council at some future time. There was o criticism of such collaboration as has prevailed so far, s in our service to men in the armed forces and to pris- ners of war. Little time was wasted on the memorials irected against the Council. This is encouraging. We dd a further word of explanation: since the new consti- tion of the National Lutheran Council is not really of- cial until ratified by the cooperating synodical bodies, it was not really before this convention in official form.

Action taken or not taken in connection with various reports implied that the Missouri Synod does not look with disfavor on attitudes expressed in recent issues of the LUTHERAN WITNESS and the AMERICAN LUTHERAN. While not so tangible, these hints indicate a growing readiness within this large body of Lutherans to find the right solution of their problem of intersynodical relations.

Prayer Fellowship Growing

If we recall correctly, some 100 out of 110 intersynodical conferences held recently were opened and closed with prayer. This removes one of the chief barriers to better understanding and very properly puts the burden of proof on those who still object to joint prayer with fellow-Lutherans.

Personal interviews with a number of pastors and leaders did much to alleviate our disappointment over what seemed an untimely reluctance to take a big step forward. As one prominent man put it, "We think it will be much better to move a little more slowly but have the great majority united, rather than to act quickly and have a lack of unity within our ranks."

The expression "cooperation in externals" was not heard in the discussion. Apparently there is a tacit recognition of the fact that the circumstances require more than a cooperation in externals and that more than a cooperation in externals is actually being practiced. The preliminary plans for post-war work in Europe, calling for coordinated effort by both the American Section of the Lutheran World Convention and the Missouri Synod, indicate a readiness to work with other Lutherans in a project of such great concern to all of us.

Greeting of Conference Head

We close this brief and incomplete report with several sentences quoted from our greeting to the Missouri Synod, delivered at the Convention and quoted in full in the *Lutheran Witness,* under date of July 4:

"It is therefore our earnest hope and prayer that you will take such action as will further the purposes of God for you and for all Lutherans . . . we realize that more than human wisdom is needed to bring about the God-pleasing unity to which you and we are committed. May He help us search our own hearts with candor and confession and seek constantly to be completely in line with His Word, His Spirit, and His purpose for us. Some of the memorials and remarks here indicate that considerable patience will be required on the part of all concerned before we reach complete unity. We pray that God will lead us forward to that unity which He will richly bless. This is the spirit of the American Lutheran Conference in submitting an overture for unity to the Lutherans of this country."

Seeing Visions

By S. E. Engstrom
Executive Director of Home Missions, Augustana Synod

THERE HAVE BEEN many remarkably significant developments in the Lutheran Church of America during the past few years. Many of these have been historical in character. We have been thankful to God for every step that brings us closer to our dream of eventual Lutheran unity. The movement can not be stopped, and we rejoice over it.

All of these hopes and dreams took concrete form during the recent home mission conference in Canada, held under the auspices of the Commission on American Missions of the National Lutheran Council, in Saskatoon, Sask., July 13 and 14.

Sixty delegates from the various provinces of Canada, representing seven of the general bodies of the National Lutheran Council, gathered on those days with a group of home mission executives from the States at Hotel King George, to discuss the matter of a joint approach to Lutheran home mission work in Canada.

It was immediately evident that these brethren in Canada were ready for such a conference, that they were willing to cooperate and coordinate, and that they were even ahead of the procession in the States in their ability to "see visions."

Many Leaders from "States"

It was particularly gratifying to find that four of the general body presidents from the States found it possible and desirable to attend. The others sent messages of encouragement, directly or indirectly. Heading this list of distinguished leaders was Dr. P. O. Bersell, president of the Augustana Synod and also president of the National Lutheran Council, which is the parent body for the Commission on American Missions. Also present were Dr. E. M. Poppen, president of the American Lutheran Church; Dr. J. A. Aasgard, president of the Norwegian Lutheran Church, and Dr. T. O. Burntvedt, president of the Lutheran Free Church.

The Commission on American Missions was represented at the meeting by its director, Pastor Conrad H. Hoyer; its chairman, Pastor S. E. Engstrom, and members, Pastors A. M. Knutson (U.L.C.), A. J. Bergsaker (N.L.C.A.), John Quanbeck (L.F.C.) and K. M. Matthiesen (D.L.C.).

Dr Ralph H. Long, executive director of the National Lutheran Council, was also present.

Bersell Proposes United Church

Starting out with a paper on a "Survey of the Home Mission Opportunities in Canada" the conference immediately began to sense that "big" things were in the air. This paper, given by Dr. H. Schmidt of the Lutheran College at Regina, revealed that the Dominion of Canada presented a picture of 'fields white unto harvest" when laborers are terribly few. His statistics revealed hundreds of thousands of unchurched Lutherans who have not been contacted by our Church at all. The opportunities are countless, but even as this paper was being read and discussed we were painfully aware of the fact that we were not meeting these opportunities to any appreciable degree.

The second session started out with a presentation by Dr. P. O. Bersell. It was unanimously agreed that this was the high spot in the convention, because the speaker electrified the group by putting into words what everyone had seen in his own "dreams and visions". Calling upon the Lutherans of Canada to lead the way Dr. Bersell proposed an amalgamation of all Lutheran bodies in Canada into one. His description of the "Lutheran Church of Canada", supported for a period of ten years by the Lutheran bodies in the States, brought applause from the group as well as a series of the English expression of approval, "Hear! Hear!" From that point in the meeting it was evident that the delegates realized that while many preliminary steps would have to be taken, the ultimate goal must be a "Lutheran Church of Canada", with its own seminary, college, and an indigenous ministry. Thus we see that these Lutheran brethren up in the North country are thinking great thoughts for the future of the Church.

Canadian Educators are Heard

The conference continued with two other excellent papers, the first by Dr. Iver Iverson of the Lutheran Seminary in Saskatoon on a "Survey of Home Mission Problems in Canada" and the other, "Possibilities of Cooperative Approach to Home Mission Work in Canada" by Dr. N. Willison, president of the Seminary. Both of these papers were most stimulating, and created a background for much discussion. The whole conference was ordered so that there was a great deal of time for discussion, and this proved to be a very valuable arrangement.

Pastor Hoyer, director of the Commission on American Missions, presided at the sessions and was in charge of the arrangements. We are grateful to him for all the fine plans and arrangements.

Dr. Ralph Long, Executive Director of the National Lutheran Council, was the banquet speaker on the first evening of the conference. In a very inspiring address he helped the audience envision the "tomorrows" of the Lutheran Church as he spoke on "Facing the Future". It was evident that as we face the future we must also be "together" in our planning and in our doing.

Important Decisions Reached

The closing session of the convention was a business sion. The chairman of the Commission on American ssions presided long enough for the Canada delegates choose their own chairman. From that moment the n from the States were only visitors at a Canadian eting, with the "privileges of the floor". This was as should be, and as we had hoped. Now they could take dependent action, expressing their own convictions, ir own desires. Dr. N. Willison was elected chairman, d did a masterful job at presiding.

Findings committees had been appointed to bring in solutions on each of the papers, and they had done ir work carefully, so there was much to act upon. A mplete summary of all these resolutions will be published in a later article. Suffice it to say now that the first statement adopted by the group was an expression of their earnest desire for a *Lutheran Church of Canada,* dropping all synodical lines and confronting the people of Canada with a united Church. This expression was most sincere and wholehearted, and was adopted unanimously.

As a preliminary step to the realization of this dream, the group went on record in favor of the immediate formation of a Canadian Lutheran Council, patterned after the National Lutheran Council, a Commission on Canadian Missions, similar to the Commission on American Missions, and regional home mission councils throughout Canada. Needless to say, we hope that these steps can be taken in the immediate future.

"Jesus Will Return"

By Carl F. Yaeger
*Chaplain, United States Navy**

A BLOOD-STAINED Christian hymnal, by the side of the road amid war's debris, on an island in a Central Pacific atoll. I handled it reverent-. The shock of finding it there startled me.

The smell of death was heavy in the air for the island ad been wrested from the enemy only a few days be-re. The devastation was ghastly. The metallic hail bomb and shell had transferred this beautiful coral land into an almost barren expanse of rock and sand. he once waving palms were now lifeless stubble—ghosts alking in the dust laden heat.

I paused long enough to page through the hymnal. mong its contents were many familiar hymns, the words which were in the Marshallese language. The book ore the imprint of the American Board of Commission-rs for Foreign Missions, Boston, 1937.

At the time, I could only speculate regardin g the ymnal. A few days later I learned that some natives ere present on the island during the recent attack. It as known some died during the battle. On the third ay of the attack, about twenty natives, men, women nd children, came into our lines under guard. They ere conducted to safety by our troops. After the island ad been secured, the natives held a thanksgiving ser-ce for their deliverance.

"Jesus Is Dead"

The Micronesian natives of these islands are Christian. Their lot under enemy rule was not a happy one. Many families were separated and departed to other islands in the atoll. Several American missionaries who had worked among them were ordered out about 1939. An interpreter went on to explain that on many islands the natives were restricted in their worship. After the departure of the missionaries, an elder or chief acted as lay-preacher and directed the religious life of the people. As the American Congregational Church withdrew under pressure, the Japanese Congregational Church entered the field. They are reported to have carried on most acceptably.

When the Japanese military took over, the natives were told with dictatorial finality: "Jesus is dead." An effort was made to confiscate their Christian literature, but the natives managed to hide a few copies of hymnals and Holy Scripture. During the Japanese occupation this limited supply of literature was used by the elder from time to time for secret instruction. Small groups of natives were taken to secluded spots for Christian instructions. It is no wonder then the natives told the interpreter, "When the Americans come, Jesus will return to the islands."

A Service after Battle

After the battle, the natives on the southern end of the atoll were gathered together on one island. Our troops provided food and clothing and assisted in their rehabilitation. An opportunity to extend the hand of Christian fellowship presented itself unexpectedly when the Atoll Commander granted permission to the ship's

* Chaplain Yaeger, U.L.C.A., former home mission pastor Arlington, Va., reported this story to the Board of Ameri-n Missions of the United Lutheran Church, through whose urtesy it is shared with our readers. Chaplain Kleckner, entioned in the story, was pastor of the Lutheran Church the Prince of Peace, Philadelphia, Pa.—The Editor.

chaplain, John Kleckner, and myself to go ashore and hold a service for the natives.

On the following Sunday afternoon after a service for the crew and troops aboard ship, we were furnished with a landing craft. The ship's chaplain, organist and I landed on the island after a thorough drenching from the sea. We were cordially received. The natives were living in an abandoned Japanese barracks. The floor of the barn-like barracks was about four feet above the ground. On this the natives lived and slept, the men on one side, the women on the other. We placed the portable organ on the platform. Shy and yet inquisitive, the natives slowly gathered around. Children are alike the world over. Their curiosity for the organ quickly overcame their timidity. The suggestion that the natives sing a hymn was readily accepted. The elder led off, here and there groups joined in the singing until the entire assembly squatting on the floor swelled the chorus.

"God Was Drying Their Tears"

The organist had considerable difficulty in following as they sang with a kind of rhythmic chant. There was a refreshing spontaneity to their singing, a childlike simplicity and directness. The hymn seemed to soar as though a great weight had been lifted from their shoulders. They had come out of a great tribulation. God was drying their tears. Their faith never faltered. Those who in the past had labored among them on the Lord's behalf might well thank God for the fruitage of their seed-planting.

The Scripture lesson, Romans 8:31-38, and a prayer from our Lutheran "Army and Navy Service Book" were read. These were translated by the interpreter. The concluding hymn, "Rock of Ages cleft for me, Let me hide myself in Thee," in Marshallese, "Dreka in ebeben ko, Rup bwe na in ko non Kwe," united us all in our praise of Him, Whose suffering and death alone could save from sin and Who gave rest to the heavy laden.

Before leaving I sought to learn more of the hymnal in my possession. A few natives pressed close to examine it. Lovingly a finger reached out as if to trace th crudely scrawled name of its owner on the blood-staine inner-cover of the book. Sadly the chief said, "He die during the battle."

The elder thanked us profusely for coming, althoug we tried to make him understand that we had been rich ly blessed. He begged us to return again next Sunday Little did we know then that our own hour of testing wa before us as we pressed deeper into enemy territory th following week.

"Jesus Saviour, Pilot Me"

We bade the natives "goodbye." It was getting lat but there was still time to visit the nearby Army ceme tery. Quite by chance we witnessed the burial of a na tive. The service was conducted by an Army chaplai The natives gathered reverently by the graveside. Th closing hymn, "Jesus, Savious, Pilot me, Over life's tem pestuous sea," sung by the natives drifted across th clearing by the water's edge and over the orderly row of white crosses. The emerald water of the lagoon blend ed into the golden glow of the glory of the setting su Sea birds gleamed white against green foliage. A breez that had come half way around the world rustled th palms over our head. The brooding Spirit of God settle as a hush upon the island as a kind of benediction an brought a peace that passes all understanding. W walked thoughtfully down the path to the craft that wa to take us back to our ship. The words of another hym came to mind:

"Waft, waft, ye winds His story
And you, ye waters, roll,
Till like a sea of glory
It spreads from pole to pole.
Till o'er our ransomed nature
The Lamb for sinners slain,
Redeemer, King, Creator,
In bliss returns to reign."

Conformity or Diversity in Unity

By. A. V. Neve
Pastor of Trinity-Brookville Parish, Sleepy Eye, Minn.

THE QUESTION of Lutheran unity is being discussed pro and con at church conventions and in the church press. It is very obvious that there is desire for closer relations. The war and the use of ie English language have brought the question to the re. As long as the chief mission of the Church was ie ingathering of immigrants who came to this country iere was not much desire or need of unity. But langu-ge should no longer be a barrier to Lutheran unity. n the other hand, we might as well admit it that there still much national pride among us. The saying, "Once n Irishman always an Irishman", can be applied to thers beside the Irish.

The various Lutheran church bodies in America have ll inherited certain characteristics from their mother hurches in Europe. They have incorporated into their hurch life distinctive traditions, customs, and practices. t is quite natural that they should have done so. These re the things that help to enrich life.

The question has often been asked: What are these istinctive characteristics? To define them is not easy. he best in life cannot be defined. We can define mani-estations of life, but life itself cannot be defined.

As I see it, our German Lutheran brethren have mphasized the objective phases of Christianity. This haracterizes German theology to a high degree. Ger-nany has given us some solid and thought-provoking heology, and it is very objective. Our German Luth-eran brethren in America are likewise zealous for the reservation of the objective phase of Christianity. They ave been watchmen on the walls of Zion for purity of loctrine. And much credit must be given to the Mis-souri Synod for this noble work.

Our Swedish Lutheran brethren have great reverence or the House of God. They have taught us to have or-ler in the House of God. It is always a real treat to at-end a morning service in an Augustana church. The Swedes have taught us how to worship in the House of God. And, as I see it, the Augustana Synod has succeed-ed in harmonizing sound doctrine with true Lutheran piety. There is a happy combination of scholastic at-tainment, sound doctrine, and true Lutheran piety in the theological faculty in Rock Island.

Our Norwegian Lutheran brethren have understood and put into practice the clause of the Third Article: "I believe in the communion of saints." This is their heri-tage from Hans Nielsen Hauge. The Norwegians have emphasized the subjective phase of the Christian life without becoming sectarian. Hans Nielsen Hauge also taught his kinsmen to be active in the Lord's vineyard. To be a Christian is not only to receive; it is also to give, and to give the best in you for the good of others. The large Norwegian Lutheran Church in America with its many institutions is the result of this active work for the Lord.

Since I am a Dane, I hesitate to write about what the Danes have contributed to American Lutheranism. The following names speak for themselves: Martensen, Mad-sen, Kierkegaard, Geismar, Kingo, Brorson, and Grundt-vig.

As I see it, Danish theology has three distinctive char-acteristics. Clarity of thought is one of these. Danish theology distinguishes clearly between essentials and non-essentials. This is Kierkegaard's influence on Danish theology. Dr. Peder Madsen and Dr. Eduard Geismar applied this rule in their theological writings. Madsen has rightfully been called the prince among dogmaticians.

Danish theology is also progressive. Danish theolo-gians proceed on the assumption that the last word in theology was not written in the 16th century. In Danish theology you will find a gradual thought development. Danish theologians contend that church life will become decadent if there is no development in theological think-ing, and they have fought for the right to penetrate the established wall of theological thought.

A third characteristic of Danish Lutheran theology is that it has the right balance between the Word and the sacraments. Danish theologians have done much to give the sacraments their rightful place in the life of the Church. This also characterizes to a high degree Danish hymnology and devotional literature.

What is the trend in Lutheran unity? It appears to me that there has been too much emphasis on conformity to certain man-made standards. Does church history not tell us that it has always been detrimental to the life of the Church when it has been forced into a mold made by man? The Augsburg Confession laid down this guid-ing principle: For the unity of the Church it is sufficient that there is agreement about the Gospel and the Sacra-ments. That rule is positive and recognizes the Word of God as highest authority. In conclusion I ask, shall it be conformity, or diversity in Lutheran unity? Conformity is the trend. The Lutheran Church of America has not permitted its theologians to do original thinking and pre-sent views that are contrary to the accepted views of the Church. This is the reason that the Lutheran Church of America has not produced big men around whom sprang up theological schools as has been the case in Europe. From such big theologians have come theological move-ments that have had tremendous influence on the Church.

Labor Sunday Message, 1944

Issued by Federal Council of the Churches of Christ

THE PURPOSES which Jesus Christ announced as He began His ministry are today, as in every day, a charter for His Church: "to preach the gospel to the poor . . . , to heal the broken-hearted, to preach deliverance to the captives, and recovery of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." Loyal to His purpose, the Church must have an active sympathy with all who are in any kind of need, suffering from any form of injustice or struggling for a better life.

A major problem of social justice facing America this Labor Day is that of planning adequately for the millions of returning soldiers who must find their way into productive industry at the very moment when industry is undergoing the terrific adjustments incident to a return to peacetime production. A way can be found through consultation and cooperation between management and labor to make such adjustments, and at the same time maintain production at a level that will continue to guarantee full employment.

Such employment is the key to a continued prosperity for it assures a steady demand for consumers goods through placing adequate purchasing power in the hands of the people. In our system industry can continue to produce only so long as markets are made available; and markets depend in large part upon adequate purchasing power created by the maintenance of full employment.

Must Guarantee Full Employment

Therefore, the Christian Church, proclaming the essential worth of personality, would be remiss in its solemn duty did it not reaffirm again this Labor Day its belief that a Christian society is under sacred obligation so to organize itself that every one willing and able to work may be guaranteed some meaningful occupation. The Christian Church must point out that a society which can do this under the pressure of total war must also do so under a peacetime economy.

Thoughtful Americans are looking beyond the present crisis and formulating plans that will guarantee a greater security in the postwar world. Failure of society so to organize itself as to achieve such security would constitute the admission that the ends now being fought for at such staggering cost in lives and materials are not worth maintaining once the sacrifices have been made and the victory of arms assured.

Labor, Employers, and Consumers

In order to maintain full employment in peacetime, the problem of production must be tackled along three main fronts. Organized labor should be encouraged to maintain and strengthen its recent great gains which have already helped to raise the general level of living. At the same time, labor is under the solemn responsibility so to discipline itself as to merit the approval of fair-minded people. Responsible labor leadership must make its contribution to the common good on the basis of justice to the employer and to the general public as well as to labor.

But steady employment in the postwar world will depend also on the full cooperation of management. Management is likewise under obligation to place the common good above its own selfish interest. American business men will meet their full responsibility only as they direct their great ingenuity toward meeting consumption needs on a world scale.

Our American industrial system, with its mutual dependence on capital and labor, will hold the respect of society to the degree that it can succeed in adapting its program to the demands of a world economy. Any tendency toward a narrow isolationism or economic imperialism on the part of industrial leadership would constitute a betrayal of the millions who are making such sacrifices on the world battlefronts, and would constitute a step toward World War number three. Our churches as part of a world-wide fellowship could not but resist such a development. We appeal, therefore, to management and labor alike to cooperate wholeheartedly in a vast program for world-wide peace and prosperity.

Service to the Common Good

The economic goal of tomorrow's world will be the production of more goods at lower prices for more people. An economy, therefore, that is planned to serve the consumer promises the greatest security, because the differences arising between labor and management can best be solved by a reference away from either group to society at large. All unite at the point of their consumer interest.

Modern society has never been confronted by the problem of over-production but of under-consumption, largely through lack of purchasing power. Basic human needs in terms of food, clothing and adequate housing have never fully been met even in prosperous America. The task of providing for such human needs will require an industrial effort sufficient to give an adequate return to labor, management, and capital. An important part of this task will be the relief and rehabilitation of the world's stricken areas.

The Church is not called upon to devise schemes of social organization or technical plans for industry, but it must manifest its deep concern for the spirit and motive of our economic life. In order to be true to its Lord who "came not to be ministered unto, but to minister," it must constantly urge service to the common good.

The Plight of Freedom

By Paul Scherer
Pastor of Holy Trinity Church, New York City

THE PLIGHT OF MAN in the modern world, is a matter of profound and increasing concern to philosophers. Our statesmen seem hardly even conous of it. The last century without question has ought about more thoroughly radical changes in his e than any other equal period in recorded history. To-y the deep significance of the dilemma he faces is be-ming so obvious that anybody who runs may read. He laboring as never before under four vast slaveries: the very of the lost conscience, the lost neighbor, the lost od, and the lost challenge. With but one word set at e bottom to sum it up: Lost!

The Lost Conscience

The story of how all this came about doesn't take long telling. It was only as far back as 1850 or thereabouts at our moral standards began to disintegrate with conderable earnestness. It began to seem that right and rong didn't really root in anything much that you could ng on to. There wasn't any honest hitching-post in the niverse. If you were a professor, you studied behavior tterns and traced them to social maladjustments. If ou were an ordinary citizen, you just did the best you uld in the growing confusion. There was some tenon in your soul, but not much! not enough to make it orth God's while to go to so much trouble in heaven ecause of the wrong He thought was under it! You eren't to blame. It was the way things were; and peole had to be practical. They had to look out for themelves.

The Lost Neighbor

It's almost inconceivable that such an order as we have uilt could ever have got such a hold on a professedly hristian civilization; but it did. You weren't anybody's eighbor any more: you were the tenant that lived in the partment next door, and made the stairs creak late at ight. You were a shareholder who bought and sold in istant markets, with the great god Profit pulling the trings. You joined a pressure group. Lazarus didn't e at anybody's gate full of sores: he was Case 3486 BX n the county hospital. Brotherhood was a phrase: the acts were white and black and yellow; Methodist, Bapist, Lutheran, Presbyterian, Episcopalian, and Roman atholic; Jew and German and Japanese. What would *ou* have *expected* to see happen in a situation like that, here the only down-to-earth relationship that was left etween one man and another lay either in the realm of olitics or in the realm of economics? Whatever we might ave expected, we know now what we got: Communism first, then Fascism and Nazism. There was no other answer,—with God gone!

The Lost God

And He was. For one reason or another to the crowd on the sidewalk He just didn't seem necessary any longer. There was nothing that called for Him. You built your own world without Him, of gadgets and the teeming inventions of science; never mind His law, and never mind His love. There was a kind of thrust about life that would keep it moving *up!* So the evolutionist said. And almost everybody believed. Religion was an annex where a person—who, the chances are, by this time had already in reality ceased to *be* a person!—might sit and contemplate the ultimate if he wanted to. Or have his so-called sins forgiven. But as far as the actual dynamics of Western civilization were concerned, God was not there.

The Lost Challenge

So that there came about on this earth of ours a dreadful and abysmal sense of futility. Human life had lost its challenge. Man had no mission left. No commanding purpose. No end to serve. He amounted to very little, and knew it. Ask the next one you meet! He got him together a lot of silly fictions to pay him back for the dignity he had lost. He was an Aryan. He was this, and he was that. But over his head the sheer and utter meaninglessness of it all began to lower like a cloud. The sun was gone, and he no longer cast even a shadow. The song died on his lips. The only downright rational goal of his existence was comfort; and nothing pricked him intolerably until it pricked him there!

II. STONES FOR BREAD

Come to him now in that plight with your freedom of speech. The schoolboy thought it meant freedom *from* speeches. But that was wishful thinking! If the process I've been trying to describe has gone far enough, freedom of speech won't mean much to him any longer. He may be quite ready to give up talking if he can have back any of the things that mean more. Tell him about freedom of religion. But we have enjoyed that here in America for many years. Thousands of us have been free of it entirely! He knows, if he thinks, that all these are nothing but symptoms. They don't come anywhere near being a diagnosis. Freedom from want and freedom from fear! It isn't Utopia that he lacks or needs. His real problem isn't political, and it isn't economic. He is face to face not with the mere possibility of losing the privileges which make him British or American: he's face to

face with the dire possibility in this 20th century of losing the stature which makes him human!

Prepared for Slavery

That's why not Hitler but Hell itself could turn loose its fury. There was an editorial in the French papers when Paris fell. This is how it read: "Misfortune doesn't rise from the dust, it is prepared in the lives of the people." When a man has lost his conscience, his neighbor, his God, and his aim in living, it's no trick at all to fool him into any kind of surrender you plan for him. Any slavery is better than the slavery which has dried up the roots of his being! And that can overtake him as readily in New York or Washington as in Tokyo or Berlin. Why doesn't somebody who has a chance to be believed put his finger on it?

Significantly enough it's against just this process of dehumanization that the Christian Gospel stands foursquare. That Gospel doesn't address itself to fragmentary ends, like the preservation of democracy; it sets itself to safeguard the soil and the soul out of which democracy springs: those freedoms which gave our freedom birth, and without which man can never be anything but less than he is.

Here is our tremendous and immediate concern. We are as a people here in America trying, as perhaps we have never tried before, to think and plan our way into the future. Surely there is only one mood that fits us: the sober mood of those who are freshly and strangely aware of a profounder commitment than any even they had ever dreamed, in their decisive grasp a heritage of such moment that to betray it now would be to wear thin the patience of God with our generation!

III. THE GOSPEL'S TRUE FREEDOMS

A Conscience Reborn

Over against the lost conscience of humanity we have in our keeping the freedom of a Truth which is not our own. It isn't relative. It's absolute. It didn't grow up of itself under the changing weather of human history. It's the word and will of God in human hearts, and the pressure of God on the human soul. It isn't a freedom that shifts with the seasons and is fastened nowhere. The freedom out of which Democracy grew never stood for that. It bore its witness,—which is what the word "Protestant" meant once!—to this slavery under God which was perfect freedom; and made men *men*, not *mice!* It got on its legs one day in the little town of Worms. They were the legs of a miner's son, but they were planted sturdily enough against princes! With the fingers of Andrew Melville it plucked at the robe of a Scottish king who was babbling of his "rights" and said, "Thou God's silly vassal, there are two kings and two kingdoms in the realm of Scotland—King James and King Christ Jesus, whose subject King James is, and of whose kingdom he is *not* King, lord nor head, but a member!" That's freedom: it's bondage, vertical bondage! Wherever did we get the idea that we could tamper with that bondage and win?

A Neighbor Rediscovered

It's that Truth and no other which sets me here ove against your lost neighbour, to be bone of your bone flesh of your flesh, blood of your blood: striking ou hands together, white hand in black, brown hand in yel low, across everything that divides us; because there' one thing that unites us. And it isn't the Democrati Party! It isn't Americanism! It isn't even humanity It's the good news that God is this day in Christ recon ciling the world unto himself. That's the Gospel of peac Paul is always talking about,—to be like shoes for a man' feet, making him suddenly aware of the common lif about him, and of the only genuine relationship there i between human beings that can keep them human.

Call it if you like freedom of comradeship. It's th freedom to be something other than a number in a regis ter, one item in a system of mass production; to be par of the family itself of God: more than individual me and women redeemed by His love. We need to remin ourselves of that. Back in the days of Cromwell ther was a man whose name was Praise-God Barebones. H had a brother whose name was longer: it was Jesus Christ-Came-Into-The-World-To-Save Barebones. Whic is good Lutheran doctrine. But still more is behin There was a third brother whose name was If-Christ Had-Not-Died-For-Thee-Thou-Hadst-Been-Damned Bare bones. Which, writes Howard Robinson of Oberlin, wa just too much name: so they called him Damned Bare bones for short! It's all very well to remember that th Christian Gospel is *for you;* but it doesn't even *kno* you apart from the complexities of this human situatio where God has set you to live your life. Let's not ove simplify this thing! We *are* individual men and wome redeemed; but we are individual men and women re deemed into a commonwealth of the redeemed, past, pre ent and future,—a Christian community that reaches a this very moment into every nation and binds together the citizens of them all into what the Archbishop of Can terbury has called the great new fact of our time, the on ground of hope for the coming days. "So we, being many, are one body in Christ, and every one members one o another."

There's an allegory that puts the matter grimly bu quite well. I came across it the other day in Robe Searle's *TELL IT TO THE PADRE.* An anthropologis died and went to heaven. Being a scientist, before he ac cepted the invitation to enter, he suggested that he would like very much to investigate hell. The privilege wa granted, and when the ebony doors were opened, he sa before him a vast table spread with such bounty as h had never seen; but around it sat cadaverous folk, emaci ated and starving, their arms bound in front of the straight and stiff with splints so that nobody could ge his hand to his mouth. Ghastly and unbearable it was so he hurried back to the Golden Gate. "I've see enough," said he to St. Peter; "I'm ready now." Bu there, when the glittering portals swung back, wha should he see but a vast table again, laden with equa

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unty, and equal hosts around with arms bound straight d stiff in splints; but they were sleek and happy folk! don't understand," he said, "The circumstances are st the same,—with this Eternity of difference!" "It's l quite simple, really," answered the saint. "You can't ed *yourself* with your arms like that: but you *can* feed ur *neighbor*. Up here, you see, we have learned to ed each other!"

A God Revealed

No man then can lose his conscience, and no man can se his neighbor, with God around! That's why Paul es on: "Above all, taking the shield of faith." Over gainst the slavery of the lost God, that's freedom! I uppose it's because we can't make a "go" of anything ltimately which fails to establish us in some sort of ctual relation to the real world in which we live; and is real world in which we live is geared somehow to od! Science *isn't* all that matters. Knowledge *isn't* all hat life needs to send the blessed thing spinning away ward Paradise on greased rails. No matter how solmnly we try to adjust ourselves to fiction, in school or actory or home, so long do we succeed only in harrying ur civilization down God-forsaken roads to ruin!

We are paying a frightful bill for our illusions. There's blunt fact in front of us:—that the evil in this world sn't an accident. It's fundamental. Progress won't rid s of it. We'll only sink deeper and deeper if we keep rying to go it alone. It's time we were getting down to ock-bottom. And rock-bottom in you and me isn't an ngel: it's a "subterranean gentleman" who goes on grinning at education and philosophy and continues to "make f life a hell and a disaster." We've got to deal with that, r all our talk about "New Orders" is twaddle.

It's precisely at this point that the problem of freedom becomes religious,—as so all the other problems of democracy, politics and economics, sooner or later. If we plan to build anything, we've got to start building with this perverse stuff of which we're made: fact, not fancy. Listen! In six thousand years we have fashioned twenty-odd civilizations and destroyed every one. Today we are miles nearer than we ever were before to the possibility of self-extinction. What do *you* think the answer is? Military victory? Blue-prints? The Atlantic Charter? The Six Stout Pillars of Peace? Or a radical despair of everything else but a "re-created humanity" with the tragedy and the triumph of a cross at the heart of it: that last and ugliest riddle life could spin, which seems to be somehow God's answer to all riddles; not a symbol of our hope, but His *act* by which alone hope is made possible.

A Challenge Re-awakened

So by way of Calvary does the lost challenge come ringing its way back into life. "And take the sword of the Spirit, which is the word of God." It's the freedom of the human soul to respond: to catch step with its high mission again at the roll of that other drum; to set out once more on pilgrimage, with the sound of a trumpet in its ears. They say that's what the devil still misses most since the day he fell from heaven: the sound of the trumpets in the morning! If you look at life and listen, you'll not be asking what it's all about anyhow,—not with this crucified Galilean,—alive!—and the gesture He flings at you: "Go ye, therefore!" Staking everything He has on your answer!

We were made for that! It brings to mind the scene in Robin Hood where the vagabond forest chieftain settles down to be King Richard's henchman. Grows fat in the palace and sleeps late. Until one day from under a greenwood tree comes the eerie note of Little John's horn, winding over the hills on the drowsy air, and through the window, and into his room: the room that had been so comfortable before and so deadly; and now,—now he couldn't stand it! He had to be off! It's like that! Or when Mallory told us over here, just before he lost his life trying to scale Mount Everest, what a fascination the lonely grandeur of that majestic peak held for him, how it kept calling and calling, even in his dreams. It was intolerable! They sent a wire home to London, after they had waited days and days: "Mallory and his companions missing. When last seen they were going strong for the top!"

Four Pivotal Freedoms of History

I give you *these* freedoms over against that crippling slavery of the lost conscience, the lost neighbor, the lost God, and the lost challenge. They are the freedoms of the Christian Gospel, and they gave our freedom birth: *God's Word, God's Commonwealth, God's Deed,* and *God's Summons.* It's these that make persons out of people, and keep humanity human. They are the four pivotal freedoms of history, without which there *is* no freedom. You don't preserve them by fighting for them. When you have to fight for them, they are on their way out. You preserve them by using them. This Church of Jesus Christ has borne her unfailing testimony to them through the years. God give her now in *you,* hands and feet and a tongue!

On August 24, 410 A.D., Alaric the Goth began to sack the Roman Empire. And there was chaos. Cities were destroyed. Libraries were burned. Estates were ruined. There was no law. Violence reigned supreme. There was only the Church. And on that wreckage she built. Now here is the question I should like to ask, writes D. R. Davies, in a little book from England: How did it happen,—however did it happen that there was a Church there at all? Because for four centuries men and women had been listening to the story of a Nazarene, and telling it with gladness and courage! They didn't have to defend in their world this faith they had in another; they used it, stalwart as it was, to stem the flood of savagery in this: and they lifted civilization to a splendor that surpassed the splendor of Rome.

It wasn't a miracle,—or was it? Nameless people turning the tides of history!

An Unappreciated Death

By George H. Muedeking
Pastor of Holy Trinity Church, Long Beach, Calif.

IT IS NO SECRET that America is bothered by "cultural lag" with respect to European thought. We accept with crusader ardor what thinkers in the rest of Western civilization are just about to throw on the rubbish heap. Thus about the time Bible Criticism exhausted itself in Europe, the Scope's trial in Tennessee spawned a crusading Fundamentalism that dedicated itself to the task of destroying a new Modernism that some men believed was just creeping over the horizon. The same cultural lag can be noted in our acceptance, and later rejection, of behaviorism, pragmatism, psychoanalysis, philosophical idealism, and political theory.

Thus today, American Lutheranism reminds us of the last battle of the War of 1812—a fight against an enemy already surrendered. This enemy is breathing his last, the obituaries are ready for the morning papers—and lo, in our Church we are just getting prepared to make an invasion of his impregnable fortress. This dying sinner? Humanism! Of course we don't believe that such is the case. Are not half our religious articles dedicated to expose this foul creature as the new tyrant of men's minds?

Must Anticipate New Slaveries

Yet, if I could plead for a willingness to anticipate new slaveries rather than always only to harangue against false loyalties that no longer hold our people, how much more easily we could deflect the barbs of mustiness! Our homiletical professor used to breathe with sickening finality his judgment on our sermon outlines with the words, "So what?" How often our preaching, because it shoots ten years behind the current intellectual mood, must suffer that remark from the world we serve.

Let us therefore see if we can not discover that the last rites for humanism are even now being read. For if it is true that this basic religion of our times has lost its devotees, our pastoral work faces an alarming task—a task for which we will be poorly trained by continuing to use our mental energy in the wrong crusade.

A Deification of Man

What then is humanism? The word is so loosely used that one who denies the Virgin birth is apt to be called a humanist. Actually the word may be restricted to: the valuing of man's nature, and man's productions, for his own and their own sake. So the Enlightenment produced a humanism that glorified man's artistic capacity. Humanistic studies in school are content to bask in man's literary productions, for their own sake. Such valuations, because they are strictly in conflict with God's single Blessedness very readily lend themselves to a religious devotion. As soon as you don't worship the true God, you must worship an idol. Humanism actually then becomes a religion, a deification of man, as explicit in Fichte and Comte, and implicit in totalitarian politics.

Contrary to popular conception, humanism easily companies with the Christian faith. For if it is possible only for the evangelist to show that my efforts are by necessity imperfect (because of original sin, atavism, ignorance), I may be willing to accept the help of God to make me perfect. Every so-called Modernist in a pulpit still has use for God.

In other words, if man gives up his self-satisfying assessment of himself and his works, our Christianity will be of less appeal than before, to men. This is easily verifiable historically. The collapse of Germany's national self-evaluation after the last war did not make the Church's work easier. Nor after the collapse of Czarist Russia; nor the cynicism of the Allies.

We usually lay all this disinterest in the Church in our generation at the feet of a love for material prosperity, or, more pharisaically, at the feet of the liberals who scotched the Christian message. Have we paraded these easy answers because we were afraid of the hard work in finding the answer to the questions, Why do people look only for wealth? or Why were not the results of evangelical Christianity a standing refutation of liberalism?

The Death Rattle of Humanism

No, this preoccupation with pleasure, wealth, and doubting is the death rattle of the religion of humanism, not its coming of age.

Let us examine the evidence for this conclusion more explicitly. In culture the slavish dedication to reenact the old is a standing affirmation of a transition in loyalties and religions. Men grasp for the old because they are afraid of the new. Now see: in politics we shall go back to the glorious Reich of the fathers, the *Mare Nostrum* of the ancients, and the aristocracy of class distinctions ("the forgotten man") in the democracies. In art we shall portray only forms ("modern" art and music) with no attempt to produce an existence that can be believed in, for modern existence is untrustworthy. In philosophy we shall go way back of Kant's destructive phenomenalism, to Thomas Aquinas. In church worship we shall accept any addition to the liturgy that can be proven historical. In faith we shall accept a pure literalism of the Bible (as by the prophecy-sects). We so completely distrust our own mentality that we must be psycho-analyzed for almost personable *libidos* and *ids*; till we are almost back in the days of devil-possession. We distrust ourselves so thoroughly that Europe throws

elf at a paper-hanger who will do its thinking for it; d America almost shudders with relief when conscrip- n can order the younger generation, it matters not to iat.

And the neurotic attachment to pleasure, securing of ealth, and drink? Do you remember any stories of in- viduals taking the most inconsequential property with em in a bombing? Or the orgy that precedes a danger- s battle? Our civilization is insecure. It has lost faith itself. Therefore our people grab at anything that can valued, even if only for a sex- or saloon-minute.

We Must Recognize This Collapse

It is imperative that we recognize this collapse of faith Man. Unless we do, we will not be prepared to offer new faith. It is not enough to add to the collapse by irling more thunderbolts. Judas took too many of them om his own conscience. Outright despair is the only sult; together with an allegiance to any false Messiah at dares to call. We face the days of the prophetic aiah, when women were to grab any male handy and riek, "Rule over us!" So our people will call, "Rule er us," to any evil program for their souls, if it is but outed. Either that, or their cynicism will be insur- ountable.

We face the same cultural period Augustine did with e collapse of Rome. But he did not merely add to the rbarian mental-invasion. He raised a new standard. n it were the words, *"De Civitate Dei."* And men be- ved, and were saved for the City of God.

How Faith in Man Grew

We are all agreed that humanism was the prevailing ligion of the age that is now ending. From the Renais- nce to the First World War, with its naive aftermath Coué and his teachings, an unabashed faith in man's bility moved thought, government, science, and culture. agree with Umphrey Lee that this faith did not come ecause Herbert Spencer and the followers of Darwin wept all thinking into the hope of a progressive Utopia rough evolution. For who but a pedant ever waded rough all Spencer's volumes? But, as Lee suggests, esterday we had wagons, today cars, tomorrow planes; esterday the pony express, today the telephone, tomor- ow the walkie-talkie. Everytime a man pushed an elec- ric light button, his faith in Man was increased. What ould limit his powers?

And if this was true of Western civilization, how much ore for America particularly? For America's history the roll-call of men with faith in their ability to con- uer the wilderness. Here in the great West we are but generation removed from the frontier. About us are e skyscrapers, the lifting of the Colorado River over ountaintops to nourish the life of four million people, ore cars per capita than any place in the world, planes, ips, and manufacturing. And only one generation from e frontier! What can Man not do?

Even our American dedication to sports is but a reit- eration of the Greek worship of the body, a lower hu- manism.

In the Midst of a Revolution

But quite suddenly, in only twenty years, the two World Wars have shocked us into realizing that we are in the middle of a revolution, a world revolution, whose outcome no one knows, and whose outcome most men fear. Let us then live while it is day! And our living is the last hectic selfishness of the Romans before the bar- barians sacked their civilization.

Is it only Christians who are aware that the acme of Western civilization's methods and powers are to be found in a little island kingdom that seventy-five years ago was hermit-sealed against our way of life? Is it only Christians who are aware what barbarism is involved in a nation accepting our astounding humanistic advances in science and technology, without the leavening residue of a God-responsible life such as our Western nations still have? Is it only Christians who understand what will happen to a world that sees a nation without God become the world's greatest power, in Europe? Is it only Christians who are aghast at the brutality of German technical ability? All three of these nations rose from degradation to shock us with their unprincipled brutality, and rose with the religion and fruits of humanism. Yes, rose *because* of that religion and its fruits.

No, not only Christians see this. And because there are others, and their number begins to approach our civilized world itself, we will have to face next the com- plete negation of Man, a dreary disillusionment that comes from the let-down of a "war of survival," so named by even the heads of our civilization.

What Does Christian Faith Offer?

What then can the Christian faith offer? Woe to our evangelism if we can only say, "I told you so," and es- pecially, if we can say it only after the temper of the faithful warns us that we are again a decade or more behind the mood of our age! How much better to pre- pare our thinking now, so that we can meet the new de- spair over Man that will soon flood our world.

What is our program to be then? What is the speech we will have to speak? Thankfully we have before us the example of a message that was hammered out in the fire of a similar despair. For on the Continent of Europe the storm began to break already after the Armistice. So Nicolai Hartmann sits in the bloody trenches of a de- feated nation and comes through despair to an ethic for man that is categorical because it is absolute; its laws and meanings subsist in an absolutistic realm that human waywardness cannot efface. So a "U-boat" commander finds a God who is above all human frailty. So a pro- fessor writes a book on the words of Paul and Luther about the "hidden God," the God whom no man can ap- proach of his own strength, not even to know of Him.

Our Debt to Karl Barth

Recently Lutherans in America, taking their cue from Sasse, have chorused the liberals in denouncing the man

who again returned Continental theology to an adoration of a God who is totally different from man's images, intellectual or physical, that are made of Him. Perhaps we shall know some day the debt European Christianity, for its very continued existence, owes to Karl Barth. What we have to say to this disillusioned world we may trace from these men's efforts.

In an essay on "Plotinus and the Nature of Evil," George Santyana remarks that Plotinus' work was much like our own. He had to make morality aristocratic. That is, the "joy of everybody could lie only in service, not in that service of equals or inferiors which a democratic morality now enjoins, but in a sort of feudal devotion to a master brighter, purer, and stronger than ourselves" (*Journal of Philosophy,* Oct. 1913).

God Speaks through Christ

How like our preaching that sounds! We think and speak of service to those whom we can help, grant, give, because they are our equals or inferiors. But if our age will no longer trust Man, we will not be constrained to serve those who are equally culpable. But on the other hand, if we can be taught that God has a word and an order for creation; and if man will listen and God addresses us so that we shall be able to know that scale of loyalties, then perhaps we shall be able to restore a faith in the human world.

You see, this is of Luther's genius, is it not? Luther never tired of repeating that the Son of God became Man, that if you wanted to know God you must look for Him in the Babe at the breast of Mary. Our task will be to build on the death of humanism, to help our people to see that God did think enough of Man, no matter what we think ourselves, to become our nature. Our task will be to help them to see that God does have an order for creation that can be trusted for our loyalties.

Thus we shall do exactly what the totalitarians have made capital of. Man simply will not remain in a soul democracy, for that becomes anarchy and license. Man will insist on pledging himself. But our work will be to see he pledges himself to God's way. And thus with our Lutheran heritage we shall be able to bridge the gulf which Barth never quite is able to span between the "Totally Different" God, the *Deus Absconditus,* and bankrupt humanity. For our Lutheran heritage rests not on the majesty of God, as does Barth's Calvinism; it rests on the God who is in Christ Jesus, the Mediator between God and man.

VIEWING *the* BOOKS

YOUR KEY TO THE BIBLE, *by Theodore Huggenvik, Ph.D. Augsburg Publishing House, Minneapolis, Minn. 1944. 220 pp. $1.50.*

Dr. Huggenvik has done a distinct service to teachers and students of the Bible by providing this excellent textbook on the books of the Bible. Each book is described and analyzed briefly, and he points out how redemption through Christ is the theme of each book of the Old and New Testament alike. Not only that, but the author is evidently as much concerned in making his readers feel that the Bible has a personal message for them as in explaining the contents of the Sacred Books. The textbook should be a boon to teachers of adult Bible classes, high school classes in religion and freshman classes in Christianity in colleges and academies.

—I. O. N.

OPENING THE DOOR FOR GOD, *A Manual for Parents by Herman J. Sweet. Westminster Press. 160 pp. Price, $1.*

The author is a member of the staff of the International Council of Religious Education and Church School Administration. For many years Dr. Sweet has used the "family approach" to Christian education. *Opening the Door for God* is a thought-provoking manual which will best serve its purpose by being placed in the hands of the parent who is conscious of his responsibility for the Christian instruction of his children, or a parent who can be awakened to a sense of this responsibility. Religion is caught as well as taught. The parent who possess a vital spiritual life of his own can and will convey it to his children in the home, in the family prayer life, in honestly meeting the child's perplexing questions, in the family's attitude towards the Church and its life.

This is a very practical book. The author is not content to present the all-too-common analysis of present woeful conditions and of widespread spiritual illiteracy, but moves on to point out the "how" as well as the "why" of a plan for improvement. There are many specific suggestions as to how the parent may help the growing child acquire a better understanding of the Scriptures, gain depth and power through prayer, and bring all of life into relationship with Christ.

Even though one may look for certain emphases which are lacking, and one may not always agree with the author's phraseology, here is a helpful and practical addition to help round out the literature of Christian education for home and parish.

There is an excellent nine-page bibliography appended. This is a very useful book for the parish library.

O. V. Anderson.

PRAYERS OF THE SPIRIT, *by John Wallace Suter. Harper & Brothers. 50 pp. Price, $1.00.*

The author of this splendid little volume of 100 prayers is Rector of the Ephiphany Church (Episcopal), New York City. The prayers are original and are arranged under the following subtitles: The Day, The Church, Christian Days, Sickness and Death, National Life and Wartime Prayers.

Anyone who really prays feels the need of both the *extempore* and the more formal and written prayer. He needs the former to express spontaneously his immediate moods and desires. He craves the formal prayers to express the deeper, fundamental hopes and beliefs of his soul. Also, the written prayer gives him a sense of the communion of saints. He realizes that many pray exactly the same words with him in various sections of the country. It is a spiritual pleasure of high order to read the old collects. It is an exquisite joy also to read prayers by a modern disciple.

—J. H. O.

SURVEYING the CONFERENCE

American Lutheran

By Arthur P. Michelfelder

A Negro Lutheran Church

THE FIRST WEEK of August marked the beginning of the first Negro Lutheran church in the city of Columbus, Ohio, when a daily vacation Bible school was started and the first worship service was held in a residential section of prominent negroes. Mr. Edward H. Dixon, a student completing his seminary training at Capital University and expecting to be ordained within this next year, has been called to serve as lay pastor. The Columbus local conference of pastors, in cooperation with the Commission of Colored Missions, will direct and supervise this noble work.

At the opening worship service, Dr. Theodore R. Speigner, prominent Negro Lutheran pastor and educator, and president of the Martin Luther Institute at Tuscaloosa, Alabama, was the speaker, and Dr. Frederick C. Macfarlane, prominent Lutheran layman and educator, and principal of the Dunbar High School at Dayton, Ohio, brought a message to the people of his race. Greetings were given in behalf of the local conference of Lutheran churches and the Commission of Colored Missions of the American Lutheran Church.

Superintendent of Colored Missions Called

The Rev. E. E. Krebs, now working with Dr. Hoyer in the National Lutheran Council, has been called by the Board of Colored Missions to become the superintendent of colored missions. Pastor Krebs has not as yet accepted his call.

Foreign Mission Plans

The Board of Foreign Missions in the near future plans to send Commissioner Theo. Fricke, who has just returned from a six-month South America trip with Dr. Laubach, to Australia, and perhaps also one experienced missionary. This plan will care for the future "Open Door" in Australia.

Organ Given to Regina, Canada

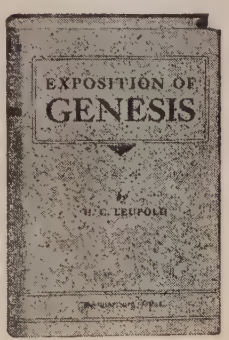
At Luther College, Regina, Canada, on Thursday of convention week, July 7, a newly installed organ built by Mr. AlBrandt of Columbus, Ohio, was installed. This organ was a gift of Mrs. Mary Zollinger, of Columbus, Ohio, an 89-year-old member of Saint Mark's Lutheran Church. Mrs. Zollinger was moved three years ago, during a 6,600-mile trip she was privileged to take through Canada, to further the musical training of those seeking education at Luther College. She has been blessed by almighty God with good health and a long life, and she has been most liberal with the means which her Father has entrusted to her. The name Zollinger means much in American Lutheran churches for the many gifts of love given by her from coast to coast.

Women's Missionary Federation

The meeting of the Women's Missionary Federation will be held at the Morrison Hotel in Chicago, November 8, 9 and 10, with outstanding speakers, including Dr. Henry Schuh, and Pastor Theo. Fricke of Columbus, and Director of Evangelism Carlson of the U.L.C.A.

Tribute to American Lutheran Church

A hight ribute was paid the **Lutheran Standard,** organ of the American Lutheran church, when the **American Lutheran,** published by the American Lutheran Publicity Bureau of New York, quoted four out of five articles written up on the pages of the *Churchman's Digest.*



EXPOSITION

—of—

GENESIS

By H. C. LEUPOLD

This volume, written by the professor of Old Testament Theology in the Lutheran Seminary of Columbus, Ohio, is a praiseworthy effort toward furnishing the English-reading Bible student a book on Genesis that will not disappoint. Although the author's comments are based on the original language, a knowledge of Hebrew is not required for the profitable use of this volume.

The standpoint of the author is strikingly conservative. All critical questions—and there are, of course, many—are pointed out and answered. Reverence for the inspired Word of God is evident on every page. Quotations from Luther are frequently inserted. Practical thoughts and homiletical suggestions abound.

A decidedly helpful volume for pastors, Sunday school teachers, and all students interested in a better understanding of this first book of the Old Testament.

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Norwegian Lutheran

By L. M. Stavig

Luther League Conventions

THAT the work of the Church need not be seriously curtailed despite war restrictions and that youth is responding to the call of the Gospel amid the distractions of war is indicated by the splendid attendance at district Luther League conventions this year. Seven of the ten districts held conventions with a combined registration of 2,695. In addition to those who registered, there were large numbers in attendance who did not actually register.

All youth conventions centered their programs about the theme: "Jesus, Still Lead On." Reports from district presidents express the conviction that there has been an excellent response on the part of youth to the programs.

More than 1,400 attended the final session of the North Dakota District at Minot and 1,200 met in the last session at Madison, South Dakota. On the Pacific Coast an average of 350 attended each session of the North Pacific District at Seattle. First Lutheran Church at Fergus Falls, Minn., was too small to accommodate the crowds which came to the sessions of the Northern Minnesota District. The Rocky Mountain District reported the highest attendance in its history. In Iowa the attendance ran over 500 at some sessions.

Marine Chaplain Cited

Lt. Gordon V. Tollefson has just been honored in the following citation:

"For meritorious conduct in the line of his profession as chaplain serving with the Second Marine Division, before and during action against enemy Japanese forces in Tarawa, Gilbert Islands, November 20 to 29, 1943. Working tirelessly and continuously aboard ship prior to landing, he made recreational and spiritual facilities available to the men under trying conditions. After landing on the beach, he immediately began aiding in evacuating the wounded and giving spiritual comfort to the dying. On November 22-29, after the beach-head had been secured, he organized parties and personally directed the collecting and burying of the dead on the island. The records that he obtained have been of great value in establishing casualties in this division. His untiring efforts and devotion to duty under the most adverse conditions were in keeping with the highest traditions of the naval service."

Synodical Service Flag

A prized possession of the Church is the service flag showing the number of men from its congregations who are in the service of our country. Under the large star appears the number 74,495 showing the number of laymen, and beneath the large cross the figure 101 showing the number of chaplains in the various branches of the armed forces. There are 898 gold stars.

This large flag was first displayed in the central church auditorium during the recent biennial convention.

New Synodical Officers

Pastor Magnus Dahlen has resigned from the church at Chippewa Falls, Wisconsin, in order to accept the call to become executive secretary of the Board of Charities. Pastor Dahlen served parishes at Cloquet, Minn., and Chicago before moving to Chippewa Falls. Before taking over his new duties Pastor Dahlen is spending three months on leave of absence as director of the financial appeal for the orphanage at Wittenberg, Wisconsin.

The Rev. Gerald Giving has recent

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become editor of the Sunday school ers of the Church. Pastor Giving s reared in South Dakota and re- ved his education at Augustana Col- e, the Universities of South Da- a and Minnesota, and Luther The- gical Seminary. He taught school r years and has travelled exten- ely in foreign countries.

Dr. Iver Iverson has accepted the l to become professor at Luther minary in St. Paul.

News Briefs

The Rev. Roy E. Olson has resigned m Lake Nakomis Church in Min- apolis and accepted the call to the theran Church at Ketchikan, Alas- . — Dr. H. J. Glenn was recently nored by First Lutheran Church of ux Falls, S. D., for twenty-five ars of outstanding service as pastor this large city congregation. — A ature of the 75th anniversary ob- rvance in Our Savior's Lutheran urch in Minneapolis was the ordin- on of the ninth son of the congre- tion to enter the ministry. — Luther minary has an enrollment during e present semester of 89 seniors, 38 iddlers, and 43 juniors, a total of 0 students. — Dr. L. N. Field as- med his duties as president of the cky Mountain District on July 1.

United Danish

By H. Skov Nielsen

THE DANA COLLEGE campus at Blair, Nebr., is being used exten- vely as camp grounds this year. No ss than eight different groups of utsiders—mostly young people—have ade use of the facilities during the mmer, and August 7-13 our own ebraska District Bible Camp was eld there.

Other Bible Camps within our Church re held this year at Lake Winnipe- aukee, N. H.; Bass Lake, Mich.; Ore- on, Wis.; Green Lake, Minn.; Lake Okoboji, Ia., and Sylvan Lake, Alberta, Can. Our North Dakota-Montana Dis- rict folks participate in the Lutheran Bible Camp at Lake Metigosha, N. D., nd those of our Pacific District join t Camp Seeley and Mt. Hermon, Cal., nd at Colton, Ore.

Lutheran Brotherhood

Gathering of our men into separate organizations for special work in the Church is proving a slow process. Not more than forty-two local Brother- hoods have so far been organized, and of these only twenty-two have be- come affiliated with the synodical body. It has been decided to join the National Brotherhood when twenty-five local organizations have joined up.

Changes in Pastorates

Among recent or pending changes in pastorates within the U.D.E.L.C. are the following: Pastor S. S. Nielsen moves from Westbrook, Me., to Den- ver, Colo.; Pastor Knud Larsen from Laurel, Nebr., to Cordova, Nebr.; Pas- tor Otto Nielsen from Greenville, Mich., to Westbrook, Me.; Pastor N. P. Niel- sen from Clinton, Wis., to Laurel, Nebr.; Pastor A. P. Staby from Plain- view, Nebr., to Oregon, Wis.; Pastor Immanuel Johansen from Hampton, Nebr., to Redvers, Sask., Can.; and Pastor H. C. Jersild from Los Angeles, Calif., to Ebenezer, Chicago, Ill.

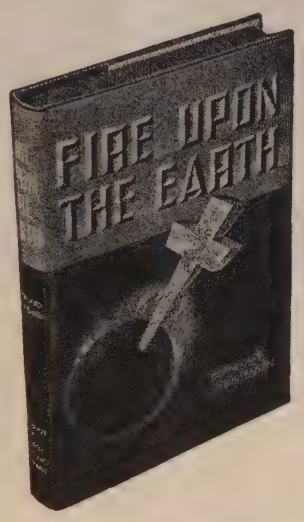
Augustana Synod

By Arthur O. Arnold

Centennial Material

THE AUGUSTANA Centennial Com- mittee on Life and Growth has re- cently prepared a visitation evangelism kit entitled "Highways and Hedges." It contains tracts, survey cards, sermon suggestions, instruction booklets, pro- gram materials and general sugges- tions. It is prepared under the direc- tion of the Board of Home Missions, which is supervising this year's effort in the general program on congrega- tional life and growth.

Fire Upon the Earth



by

Dr. Bernhard Christensen

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The Lutheran Herald:

"His book is a voice calling—calling to the church to accept the challenge of the times and to dare to be what she was born to be—calling to the individual Christian to a more whole-hearted dedication to the implications of his high vocation—calling to the local congregation to recapture for itself the 'organismic' rather than the organizational conception of its nature and function.

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Higher Education

One of the major concerns of the Church in these days is her institutions of higher learning. The Augustana Synod has shared in the contemporary moods in years gone by: the wave of interest in educational institutions, the provincialism of separate conferences, etc. Today the realization of the need of united effort has invaded the ranks of educational institutions, not least in church-related and supported schools. The Synod has four full colleges, and one junior college, in addition to its still comparatively meager support of Pacific Lutheran College. Bethany College of Lindsborg, Kansas, is owned by the Kansas Conference. Upsala College of East Orange, New Jersey, is supported by the New York and New England Conferences. Gustavus Adolphus College of St. Peter, Minnesota, is owned and controlled by the Minnesota Conference. Augustana College of Rock Island, Illinois, is owned by the Augustana Synod, but is supported by the Illinois, Iowa and Superior Conferences. Luther College, Wahoo, Nebr., offering two years' work, is owned by the Nebraska Conference.

For many years some effort has been made to unify the efforts of these various schools within the Synod, but difficulties were too great to permit much progress. However, through its Commission on Higher Education, the Synod has begun to show a vital interest in these colleges, without any attempt to violate this particular brand of "states' rights." This is probably one more indication of the growing sense of oneness within the Church, and a growing desire to work together in the common problems that will confront the various institutions of the Church. At its last meeting the Synod ordered the Commission to submit a request for financial contributions for the various institutions to be "used as a supplemental grant to our Seminary and colleges in aiding and strengthening their educational programs."

Dr. F. O. Hanson Passes Away

On July 4, Dr. F. O. Hanson, one of the well-known leaders of the Augustana Synod, passed away. Ordained in 1907, he was in congregational work for five years. He then was called to serve as a synodical field secretary, during which time he organized several churches. In 1916 he was called as superintendent of the Iowa Lutheran Hospital in Des Moines, Iowa, which position he held for ten years. For a time he was financial and alumni secretary of Augustana College and Theological Seminary. In 1928 he was called as superintendent of Swedish Lutheran Hospital in Minneapolis, where he served until his retirement a couple of years ago. Rarely does a man have occasion to serve his Church in such varied capacities.

Augustana Seminary

Augustana Seminary this fall is expecting 111 students, the largest enrollment in its history. Twenty-two students in the first-year class (juniors) are attending classes this summer, with four more expected to join them in the fall. As previously r ported, two classes will be ordain next year to help alleviate the shor age of pastors.

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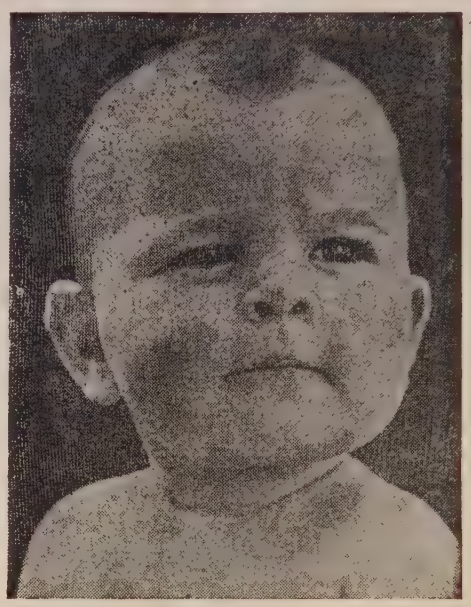
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utheran Free Church

By H. C. Caspersen

Bible Camps

TEREST in Bible Camps seems to be alive in our church. We have at sent thirteen of them, eleven in Central Northwest, and two on the st Coast. The attendance is satisory, 150, 200, and more in some ces, even though many of our ng men are in the service. In most ances local talent make up the ching staffs, the pastors giving a or two each, or stay throughout period, which may last over a ek, including two Sundays. The chers of Augsburg and of Oak ve are supplying at many places the Middle West. A pastor is apnted as "superintendent-general," o exercises oversight regarding coination of dates and periods and er technical affairs in order to ad embarrassing duplications and sequent confusion. This pastor is Rev. Harold A. Johnson, efficient nister of the Columbia Heights Luran Church, Minneapolis.

Seminary Course Commenced

A course for first year seminarians s begun at Augsburg on July 1. ere are in all ten students, six regus, and four special students. The chers are Professors L. Lillehei, rl Ermisch, and M. A. Helland. The ciplines are introductory to the dy of theology. The class will conue through the coming school year. is arrangement meets the requirents of the government regarding ferments.

The Summer Institute

The Summer Institute for pastors d others will be held at Augsburg, gust 29 through September 1. Prossor Otto Piper of Princeton Unirsity, Princeton, N. J., will deliver least four lectures. His general eme will be "God in This World." is will be treated under four heads: "The Purpose of God"; 2. "The ingdom of God and Eschatology"; "Satan and the Powers of Evil," and "The Church and the World." Other cturers will be Dr. F. T. Gullixson, esident of Luther Seminary, St. aul, Dr. Clifford Ansgar Nelson, St. aul, and others.

A Word about Unity and Union

If information which has reached is correspondent is true, it was stat at a recent large gathering of Lurans, that the Lutheran Free Church an obstacle to union of Lutheran urch bodies. It would be enlightening to know the circumstances in which the statement was made and also in what sense the word was used.

This correspondent has expressed both in these columns and elsewhere that the Lutheran Free Church is and always has been in favor of *cooperation* with other Lutheran church bodies. Cooperation is one of the "tenets" of our church body.

We believe in, and have practiced, cooperation long before the American Lutheran Conference established a "pulpit and altar fellowship," holding that such "fellowship" exists among Lutheran without any formal statement. We usually think of cooperation as an attempt to foster spiritual *unity* among Christian brethren.

By "union" we think of something else, namely organic combination or amalgamation of church bodies into one body. If the statement mentioned above referred to *unity*, the statement is *not true;* if it referred to organic union, the statement *is* true.

In the opinion of this correspondent —and he speaks only for himself, although it is to be hoped there are many more among us of the same opinion—**union now** is an untimely and immature proposal.

Having said this much, an additional word may, perhaps, be in order.

We have asserted repeatedly in our Norwegian organ, *Folkebladet,* there must be a deep-seated difference in the conception of what constitutes true spiritual fellowship. This writer understands the Lutheran Free Church to hold that fellowship does exist where church bodies stand on the fundamental doctrines of the Christian faith and the general Lutheran confessions. Hence, we have never hesitated, on proper occasion and circumstance, to worship with other Lutheran Christians, and even with Christian brethren of the Reformed churches. We have done it, and this correspondent hopes we will continue to do so, trusting our pastors and congregations with ability and spiritual insight to use common sense in their operations of "selective fellowship." Formulation of "theses" which must be signed before we can trust each other has, among us, always been looked upon as unnecessary and useless, and even provocative.

Therefore, to demand that even *unity* among us must be preceded by such documentary procedure is in itself an obstacle to unity, because it postulates a basis for such unity which we look upon as an insecure, if not false, foundation whereupon to build unity among Lutherans.

This correspondent holds that to yield on this point and to aquiesce to such a requirement would be a breach with our own past and our conviction on what we hold to be true spiritual fellowship.

I believe it is true, fortunately, that the freer elements in Lutheran church bodies are more and more coming to see the matter in the same light, and also to agree that such a view may be held within the organizational limits of a truly and Biblically liberal Lutheran church.

TRIED AND TRUE

Religion you say is old-fashioned?
How true. So is food, so is drink;
So are fathers and mothers, and neighbors,
And all things of value, I think.

A newfangled creed has no power
Until it is tried by the years;
If good, it endures through misfortunes,
And abides in the valley of tears.

True faith, understanding, and kindness—
Well, these are old-fashioned virtues, too;
Thank God for old-fashioned religion,
In a world where too much is new.

—*Bess Samuel Ayers.*

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ON THE RELIGIOUS HORIZON

Newspapers Urged To Support Church

English Editor Calls on Secular Press to Aid Spiritual Revival

A CALL to newspapers to help promote a spiritual revival after the war through a Christian approach to peace-time problems was sounded in an address to the provincial newspaper editors of Great Britain in London recently. The speaker was Henry Martin, editor-in-chief of Press Association, a Reuter affiliate which serves as a domestic newsgathering agency for the British press.

Nearly ten columns and almost three full pages of the June 17 issue of *Editor & Publisher* are devoted to a transcript of Mr. Martin's address on "The Place of Religion in the Post-War Press." The British editor asserts that "religion is news, news of the highest order, inescapable news, news of a kind that has never been adequately or clearly perceived in our profession."

After the war, but preferably now, Mr. Martin contends, the press, as a key industry, must determine its attitude toward religion, "whether it is to be cooperative, just benevolent, indecisive, aloof, or even hostile." "Up to now," he asserts, "it has, in the main, shirked a realistic approach."

However, he predicted, the press "will find itself of necessity coming to accept religion as background for relating, analyzing, and interpreting the philosophies, problems, and issues of the age just as certainly as at present it utilizes moral standards and conventions and political creeds for testing new proposals put forward in the public interest."

"Is it," he asked, "prepared to Christianize public opinion?"

"It is significant that while a bare tenth of the population are churchgoers," Mr. Martin told the editors, "a spirit of inquiry is manifesting itself in all ages and classes, a genuine desire to know what Christianity has to say to the world's problems and whether it can supply the answer. A few newspapers have faced up to the issue and started pioneer work."

Expressing the belief that a spiritual revival is most likely to follow the conflict, the speaker declared that "people today are more interested in God as distinct from goodness than they have ever been. A moral religion alone is being found insufficient. We have seen in the Axis countries how low-level idealism has degenerated into idolism."

Tens of thousands of men and women returning from the military forces, said Mr. Martin, will look "for a living faith, an all-satisfying philosophy. They will ask for an answer to the question whether the practice of Christian principles can avert a recurrence of the horrors of modern warfare. Is the press going to be a reliable guide? Is it going to pull its weight in stemming the tide of materialism?"

Mr. Martin pointed out that "statesmen are not hesitating to emphasize Christian principles. Leaders of industry are openly admitting the spiritual value of honest dealing. Trade union leaders are urging an infusion of the Christian spirit into the solution of labor troubles."

"This is news, religious news," declared the editor, "and as testimony of this kind multiplies I cannot see how the press can logically stop short at dispassionate reporting."

Missouri to Collaborate With World Convention

A statement of collaboration on post-war relief and rehabilitation in Europe was unanimously adopted by the American Section of the Lutheran World Convention and representatives of the Evangelical Lutheran Synod of Missouri, Ohio, and Other States, meeting at Detroit, Mich. The exploratory meeting, called at the request of Missouri Synod leaders, agreed:

"1. That we affirm a disposition on the part of the American Section of the Lutheran World Convention and representatives of the Missouri Synod to work together in the Christian, and especially the Lutheran, responsibility for post-war reconstruction in Europe, without the violation of principle by either group.

"2. That we invite representatives of the Missouri Synod to be present at future meetings of the American Section of the Executive Committee of the Lutheran World Convention."

The Rev. Lawrence Meyer of the Missouri Synod and Dr. Ralph H. Long of the National Lutheran Council were appointed as a committee to prepare plans for the implementation of this agreement.

One of the first steps to be taken will be an exploratory trip to Stockholm by a group of American Lutheran officials for a meeting with Swedish Lutheran leaders to gather information on post-war work in Europe. A delegation consisting of Dr. Long, Mr. Meyer, and Dr. P. O. Bersell, president of the National Lutheran Council, will leave by Atlantic Clipper for Stockholm as soon as passports can be secured and other arrangements made.

Reports Growing Protestant Movement in Latin America

Reporting "a widespread, indigenous, vital, and growing Evangelical Protestant movement" in Latin America, Dr. Fred Field Goodsell, executive vice-president of the American Board of Foreign Missions, asserted recently that "no one who knows the facts can doubt that it has its legitimate place in the minds and hearts of multitudes of Latin American people."

Dr. Goodsell charged before the General Council of Congregational Christian Churches in Grand Rapids, Mich., that "a conspiracy of misinformation, almost a conspiracy of the suppression of the truth" seems to exist in the United States concerning Protestantism and Protestants in Latin America.

He admitted that the Protestant movement is not nearly as strong as it would be if it were united, and said there is "great opportunity" and "urgent need" for intelligent, patient, skillful work on the part of citizens of the United States "who believe in hemispheric solidarity on the highest levels."

Lavish spending by this country as a means of creating goodwill has, in some instances, Dr. Goodsell asserted, made us "a laughing stock and an object of contempt." However, among all elements in Latin American countries, "there is a wistful concern as to the future of their relations with the United States," he said.

"Some elements are notably hostile, as in Argentina," he added. "Others are cagily suspicious, as in Brazil; still others are eagerly hoping that the good neighbor policy is deeper than words and longer than the duration."

Dr. Goodsell flew from Mexico to report on his recent trip to Argentina, Brazil, and Mexico at the invitation of the Congregational churches in those countries.

anadian Church Council Created

Denominations Will Work Together in New Protestant Organization

HE CANADIAN Council of Churchs has been created after a long od of negotiation and planning, six denominations have signified r intention of joining the new orization. The Council's first meetwill be held Sept. 26-28, and a mittee has been named to draw the agenda.

hurches represented in the body the Church of England in Canada, United Baptist Convention of the itime Provinces, the United Church anada, the Presbyterian Church in ada, the Baptist Convention of Onand Quebec, the Canadian Conence of the Evangelical Church, and Churches of Christ (Disciples) in ada.

he *United Church Observer*, in dissing plans for the Council, said t the presidency will be rotated ang member communions, and it has n decided that the first president, will hold office for not more n two years, will be nominated in Anglicans.

ach denomination will be entitled four members in the Council, with extra representative for each 25,members or fraction thereof. The server points out that the Council l have no legislative or administive authority over the Churches, power to limit their autonomy in way.

rovision is made in the constitun for setting up boards and comttees to study special problems as need arises, and to further its purses within specified fields.

esbyterians Demand Religious berty Throughout World

eedom for religious bodies "to propate their faith" anywhere, as well freedom for religious worship, was manded by the 156th General Asmbly of the Presbyterian Church in e U. S. A. in a resolution sent to cretary of State Cordell Hull, the int Commission on Religious Liby of the Federal Council of Churchand the Foreign Missions Conferce of North America.

n its report, the standing committee Foreign Missions emphasized the urch's "love of religious freedom" d its belief in "the right of missionfreedom . . . the right under the linary treaty agreements of states to send missionaries to bring the message of Christ to men and women of every country."

The resolution, as adopted, read:

"That the General Assembly express its conviction that one of the 'Four Freedoms,' an objective in the present world conflict, will not be attained unless an international understanding is reached without delay whereby full freedom is granted to religious bodies not only to engage in worship but also to propagate their faith.

"We would therefore call upon the government of the United States to maintain consistently the traditional American policy of granting passport rights to the representatives of established missionary organizations, save in cases in which military considerations make the transportation of missionaries impossible or inexpedient. We would also urge the government to use all its influence to secure that the principle of religious freedom shall be established as part of the eventual peace settlement."

Like Gaul, the sermon is divided into three parts: getting started, keeping going and getting stopped. The skilled preacher plays both ends against the middle.—S. W. Traum.

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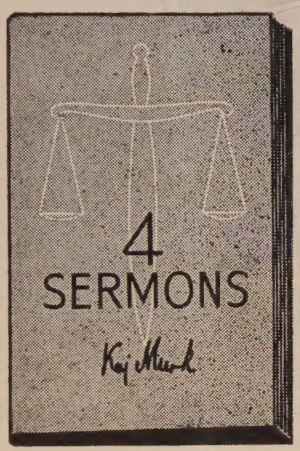
4 Sermons By Kaj Munk



Translated by Rev. John M. Jensen

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   "Truth can not be pickled"
2. **The Christ Child and Stephen**
   "Let men stop being beasts—"
3. **Christ and Denmark**
   "Jesus . . . Who compels me"
4. **God and Caesar**
   "Christianity takes orders from nobody"

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Just recently we received the following letter from a chaplain in the Armed Forces now serving overseas:

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We believe the above speaks for itself. Surely these sermons by the contemporary martyr, Kaj Munk, will serve as an inspiration to every reader, just as they did for the Chaplain mentioned above. Why not order a copy today?

LUTHERAN PUBLISHING HOUSE
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Shun Imperialism Say Presbyterians

General Assembly Favors Membership in International Group to Keep Peace

WARNING the United States "against any tendencies in public opinion or policy leading toward the maintenance or extension of imperialism," the 156th General Assembly of the Presbyterian Church in the U.S.A., meeting in Chicago, adopted a resolution urging that "military security, economic well-being, and political power be sought through the collective security of an international organization."

The usefulness of such a body in settling international disputes, the report of the standing committee on Social Education and Action declared, "will depend greatly upon the scope of responsibility entrusted to it." The organization, it added, "must be given responsibility broad enough to exercise a constructive influence upon the life of the nations."

In approving the recommendations of the committee, the Assembly asked the government to insist "that reliance for victory be placed, not alone on means of physical destruction, but upon all moral-political strategy" which shall emphasize that "we have a positive program for reconstruction which shall offer a genuine hope of a new world order."

Opposition to peace-time military conscription was also voiced in the resolution when the Assembly recorded its conviction "that no decision should be made during the war which commits this nation to a post-war policy of peace-time military conscription."

In "a message to Christian citizens," the report warned against "self-righteousness" in the post-war world. It pointed out that the U. S., at the end of hostilities, "will be numbered not only among the victors but among the mightiest among the victors in political and material power." This power, it said, "is not a manifestation of the divine favor so much as it is of the divine expectancy," and urged Americans to be humble "and in a spirit of penitence to seek divine guidance."

World-mindedness "as a prerequisite for effective citizenship in today's world" was stressed in the relationship of sovereign states, between erstwhile enemy nations, and between sovereign and colonial peoples, "doing away with imperialistic attitudes."

In "a message to the nation," the Social Education and Action Committee expressed its recognition of "inescapable obligations to God and our fellow men" in the face of the "tragic necessity of war," and asserted that the Church has "no right to abrogate our responsibility for the way in which war is waged."

"We cannot escape the fact," the report stated, "that war, even when chosen for the highest end, is full of moral and spiritual dangers," and warned that "it is possible to win the war, but to have so lost ourselves in its moral destructiveness that victory will be the beginning not of better but of worse things."

Fuerbringer Retires as Head of Synodical Conference

Dr. Louis F. Fuerbringer of St. Louis, Mo., for sixteen years president of the Synodical Conference, announced his retirement at the convention of that body in Cleveland, O., on August Dr. Fuerbringer informed the convention that he was eighty years old and that he believed a younger man should take his place. The Rev. E. Benjamin Schluether of Oshkosh, Wis., who has served as vice president, was unanimously elected as successor to Dr. Fuerbringer. Pastor Schluether is vice president of the Wisconsin Synod which is one of the four groups composing the Synodical Conference.

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oviet Criticized By Catholic Editor

uit Writer Declares Pope Will Not Be Moved by Threats

EPORTED assertions from Moscow that an "unequivocal and public laration against the Nazis" by Pope s XII must precede better relations ween the Soviet Government and Vatican were described as "mis-ling and calculated to destroy the is of such an agreement" in a ement made in New York by the r. John LaFarge, S. J.

asing his comment on a recent news patch from the Russian capital, the or-in-chief of *America*, Catholic ional weekly, stated:

At the very time when the hand friendship is most evident between Pope and the Allied troops now Rome, at a moment when, for the t time in history, Communists e been admitted to direct audience h the Pope, and a Communist Pre-r confers with the Papal Acting retary of State, the dispatch sounds ote of discord, and expresses poor-concealed slurs against Vatican pol-"

ather LaFarge described as "dis-nest" reference to lack of a Papal laration against the Nazis in view "the Vatican's repeated condemna-ns of Nazism, anti-Semitism, and their kindred works."

Talk of 'continued Vatican empha- against Communism' is peculiarly incere," he added, "in view of the sent Pontiff's stubborn refusal, en under dire pressure, to accede the frantic Axis demand that the pe call the faithful throughout the rld to join in a crusade against ssia and Bolshevism."

Commenting on the reported view Moscow circles that "the time for Vatican to act is now, while Soviet ops are advancing into territories ere millions of Catholics live," ther LaFarge called this a threat, ich will not, however, "intimidate Vatican, or any other representa-e of religious belief in the world."

The Vatican," he said, "will like-se not allow itself to be moved by h threats or misinterpretations in-any refusal to welcome and explore and all avenues that may be nd for a peaceful and constructive ationship with the Russian people, l, as far as may be effected without mpromise of principle, for the same ationships with the government of U.S.S.R."

Finds Soldiers Impressed With Missionary Work

Many soldiers, after seeing what missionary work really does for primitive people, have sent contributions to their parents with instructions to put the money into foreign mission funds, Dr. Ralph H. Long, director of the National Lutheran Council, revealed at the biennial convention of the Norwegian Lutheran Church of America in Minneapolis, Minn.

"They have seen natives with and without Christian training, and the difference has been very impressive," he explained.

"Around the untrained natives, they have had to huddle together and be on guard.

"The Christian natives, on the other hand, have no cannibalistic tendencies, show sympathy, and even sing the same church hymns. They sing in their native tongue, of course, but the tune is the same."

Clergyman Elected Premier of Saskatchewan Province

The Rev. T. C. Douglas, who will be Canada's first provincial premier representing the Canadian Commonwealth Federation, and whose party swept the Saskatchewan polls, pledged the new government to "the early establishment of a number of secondary industries in this province."

The 40-year-old premier-elect, a Baptist minister who has represented his constituency of Weyburn in the federal house since 1938, termed the election "a people's victory and not a personal one."

YOUR KEY TO THE BIBLE

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by

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Clergymen Protest Nazi Robot Bombing

Twenty-eight American Leaders Join in New Appeal to Halt War Cruelties

TWENTY-EIGHT prominent American clergymen and other leaders, who last March criticized the obliteration bombing policy of the British and American governments, have issued another manifesto to protest Germany's robot bombing of London and other English cities.

"We are now moved," said the statement made public by the Fellowship of Reconciliation, "to appeal to the German people and their government not to engage in the wanton cruelty of robot bombing, or other methods of civilian bombing."

Both appeals, it added, were made "from the standpoint of that humanity and religion which is above all nations and which calls upon men everywhere to stay the processes of death and return to the ways of life in humble endeavor to build a united world."

Calling upon all governments to adopt "measures that would lessen the mass slaughter of women, children, and youth," the statement draws attention to the Pope's reference "to the sad and inexorable race between actions and reprisals, which happens to the detriment, not of certain particular peoples, but of the whole community of nations."

The declaration concludes with the plea that "the hope of future peace" may not be dimmed "by deeds in the closing period of the war that will add to the load of hatred that our generation carries."

Signers include Dr. George A. Buttrick, Dr. Allan Knight Chalmers, Dr. J. Henry Carpenter, Dr. Phillips P. Elliott, Dr. Harry Emerson Fosdick, Dr. John Haynes Holmes, the Rev. John Paul Jones, Dr. John H. Lathrop, Dr. Elmore McKee, Dr. Ralph Sockman, and Dr. Paul Scherer, all of New York.

Also, Dr. Henry H. Crane, Detroit, Mich.; Dr. Albert E. Day, Pasadena, Calif.; Dr. Georgia Harkness, professar of religion at Garrett Biblical Institute; Dr. Allan A. Hunter, Los Angeles, Calif.; Dr. E. Stanley Jones, lecturer and former Methodist missionary to India; Dr. Rufus Jones, professor emeritus, Haverford College; Dr. Kenneth Scott Latourette, New Haven, Conn.

The Rt. Rev. W. Appleton Lawrence, Episcopal bishop of Western Massachusetts; the Rt. Rev. Walter Mitchell, Episcopal bishop of Arizona; Dr. Kirby Page, La Habra, Calif.; the Rev. Clarence E. Pickett, executive secretary of the American Friends Service Committee, Philadelphia; Dr. Edwin McNeill Poteat, president, Colgate-Rochester Divinity School; Dr. Richard Roberts, former moderator, United Church of Canada; Dr. Ernest F. Tittle, Evanston, Ill.; and Miss Winifred Wygal, national religious resources secretary, Y.W.C.A.

News Briefs

Plans to send out 500 new foreign missionaries in the next quadrennium were approved by the Church of the Nazarene at its 11th quadrennial assembly here, and an annual budget of $1,000,000 was established to finance the work.

The Lutheran Synod of Missouri, Ohio and Other States has adopted as its new name "The Lutheran Church, Missouri Synod." The name was approved by nine votes more than the required two-thirds majority at the 39th triennial convention in Saginaw, Mich.

The aeroplane is expected to revolutionize post-war missionary activities in isolated territories, it was reported at a Bible crusade of the Christian and Missionary Alliance at Winona Lake, Ind. During the eight-day convention, 35 sessions were held at which the need for an expanded missions program was emphasized. The Rev. Gordon H. Smith, who with Mrs. Smith served more than eight years in Indo-China, revealed that he has obtained a pilot's license, and is making plans to use a helicopter or aeroplane to penetrate the jungle when the Smiths return to their station.

Indiana's State Board of Tax Commissioners has ruled that clergymen are exempt from paying property taxes on their homes. The decision followed an appeal to the board from the Allen County Board of Review which had received requests for exemption from several ministers who own their residential property. The clergy based their pleas on the fact that their homes are, in effect, church properties since such functions as rehearsals and board meetings are held in them. This ruling holds, the state board explained, even though the pastors' homes are listed in their own names.

Condemnation of the publicity given the recent immorality trial of a noted motion picture actor was voiced by Bishop James C. Baker in an address to 1,000 ministerial and lay delegate attending the annual sessions of th Southern California-Arizona Methodist Conference. Bishop Baker denounced the modern tendency towar sensuality and referred to the spac given by newspapers to the actor trial as "a scandalous waste of new print." Bishop Baker, whose confer ence area includes 300 churches, wit a membership of more than 100,000 cited the alarming rise of juvenil delinquency among teen-age boys an girls as a result of public display o sensational immorality.

Approximately nine hundred Pres byterian young people are in var ious stages of preparation for enter ing foreign fields as missionaries, D Herrick B. Young of the Board of For eign Missions of the Presbyterian Church in the U. S. A. has revealed For the first time in seventeen year new missionaries appointed to thi field last year exceeded the number lost through death, retirement, an resignation. This year 60 missionaries have been named for immediate serv ice, and 100 appointments-in-waitin have been made to men and wome serving in the armed forces. Of thi sixty appointed to immediate service about two-thirds have proceeded t their mission fields and the others ar receiving the full-time language an orientation training they would ordi narily receive in the mission field.

Returning to the U. S. after a seve months' absence, Dr. Frank C. Lau bach, noted "Apostle to the Illiterates," revealed that he had prepared ne phonetic literacy charts in seven lan guages during his tour of twelve coun tries in the West Indies, Central an South America. Dr. Laubach, counsel or and special representative of th Committee on World Literacy an Christian Literature of the Foreig Missions Conference, adapted his sim plified phonetic system for teachin adult illiterates to charts in English Spanish, Portuguese, Creole, and thre American Indian vernaculars, Aymara Quechua, and Guarani. Charts ar now available in some 200 languages 85 of them prepared by Dr. Laubach

The Foreign Missions Conference o North America has been notified tha 260 North American missionaries, com prising the first group of evacuee from South and Southeastern China have arrived in Bombay, India, an are awaiting passage to the U. S. Bap tist, Presbyterian, Congregational Protestant Episcopal, Evangelical Methodist, China Inland Mission, an Canadian missionaries are reported i the group.